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# Smectymnuus Reditivus.

Being an Answer to a Book, entitled

AN H U M B L E

## REMONSTRANCE.

*In which,*

The Original of { LITURGY  
EPISCOPACY } is discussed.

*And Queries propounded concerning both.*

The P A R I T Y of Bishops and Presbyters in Scripture demonstrated.

The occasion of the I M P A R I T Y in Antiquity discovered

The D I S P A R I T Y of the Ancient and our Modern Bishops manifested.

The A N T I Q U I T Y of ruling Elders in the Church vindicated.

The P R E L A T I C A L L Church Bounded.

*Composed by five Learned and Orthodox Divines.*

---

J E R. 6. 16.

Thus saith the Lord, stand in the wayes, and behold, and ask for the Old way, which is the way, and walk therein.

Tertul. de praescr. adv. haeres.

Id. Dominicum & verum, quod prius traditum: id autem extraneum & falsum quod sit posterius.

---

L O N D O N,

Printed for John Rothwell, at the Fountain in Goldsmiths-Row in Cheapside. And now republished, 1660.

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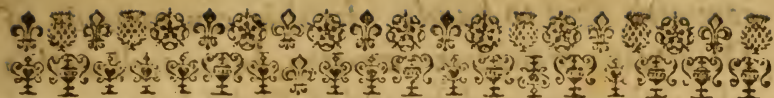
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## TO THE READER.

Good Reader,

**S**olomon told us long since, that there is no end of many books, Eccles. 12. 12. Scripturiency (it seemeth) is no novell humour, but abounded then, even when the means of transmitting knowledge was more difficult; if there were cause for the complaint then, there is much more now; since the Presse hath helped the Penne, every one will be scribbling, and so better bookes are neglected, and lie like a few grains of Corn under an heap of Chaffe and dust: usually books are receiv'd as fashions; the newest, not the best and most profitable, are most in esteem; in so much that really learned and sober men have been afraid to publish their labours, lest they should divert the world from reading the usefull works of others that wrote before them. \*I remember Dr. Altingius a terse and neat spirit, stood out the battery of twenty years importunity, and would not yield to divulge any thing upon this fear. Certainly (Reader) 'tis for thy profit sometimes to look back and consult with them that first laboured in the mines of knowledge, and not alwaies to take up with what

\* Videbat enim passim laborari mole & copia variorum in hoc genere commentationum; novis editionibus anticipem reddi eorum delectū; sed meliores etiam, id est veteres illos et probatos Authores è studioforum manibus excuti &c. Prefat. Scriptorum Theolog. Henric. Alting.



commeth next to hand. In this controversie of Discipline many have written, but not all with a like judgement and strength, which I believe hath been no small rock of offence, and stone of stumbling to the adversaries, who are hardned with nothing so much as a weak defence of the truth, as \*Austin complaineth, that when he was a Manichee he had had too too often the victory put into his hands by the defences of weak and unskilfull Christians. This work which the Stationer hath now revived (that it may not be forgotten, and like a Jewel after once shewing shut up in the Cabinet of private studies only) was penned by \* severall worthy Divines of great note and fame in the Churches of Christ; under the borrowed and covert name of S M E C T Y M - N U U S, which was some matter of scorn and exception to the adversaries, as the Papists objected to Calvin his printing his Institutions under the name of Alcinus, and to Bucer his naming himself Aretius Felinus, though all this without ground and reason, the affixion of the name to any work being a thing indifferent; for there we should not consider so much the Author, as the matter, and not who said it, but what; and the assumption of another name not being infamous but where it is done out of deceit, and to anothers prejudice, or out of shame because of guilt, or feare to own the truths which they should

\*Quædam noxia  
victoria pænè  
mihi semper in  
disputationibus  
proveniebat cum  
Christianis im-  
peritis: August.  
contra Manich.  
cap. 19.

\* Mr. Stephen  
Marshall.  
Mr. Edm. Calamy.  
Dr. Th. Young.  
Mr. Matthew  
Newcomen.  
Dr. William Spur-  
stone.

## To the Reader.

*should establish: I suppose the reverend Authours were willing to lie hid under this ONOMASTICK, partly that their work might not be received with prejudice, the faction against which they dealt, arrogating to themselves a Monopoly of Learning, and condemning all others as ignorants and novices not worthy to be heard; and partly that they might not burden their Frontispiece with a voluminous nomenclature, it not being usuall to affix so many names at length to one Treatise.*

*For the work it self, it speaketh its own praise, and is now once more subjected to thy censure and judgement: This second publication of it was occasioned by another book for vindication of the Ministry by the Provinciall Assembly of London, wherein there are frequent appeals to Smectymnus; though otherwise I should have judged the reprinting seasonable; for the Lord hath now returned us to such a juncture of time, wherein there is greater freedom of debate without noyse and vulgar prejudice; and certainly if the quarrell of Episcopacy were once cleared, and brought to an issue, we should not be so much in the dark in other parts of Discipline, the conviction of an error by solid grounds being the best way to finde out the truth; reformations carried on with popular tumult, rather then rationall conviction,*



To the Reader.

To the Reader.

vic-tion, seldom end well; though the judgement of  
God be to be obserued in powring contempt upon  
those which are partiall in his law, yet the im-  
provident leapes which a people are wont to  
make upon such occasions, lay the foundation of a  
lasting milchiefe. I hope that by the review of  
these matters we shall come to know more of the  
Lords counsell for the ordering of his house, or  
at least that by weighing what may be said on all  
sides, we shall learn more to \* truth it in love,  
which is the unfeined desire of him who is

\* Ἀλλ' ἐπει-  
ὲν ἀγάπῃ.  
Eph. 4.15.

Newington,  
June 23. 1653.

Thine in the Lord,

THO. MANTON.



# Most Honourable Lords, And ye the Knights, Citizens, and Burgesſes of the Honourable Houſe of C O M M O N S.

**A**lthough we doubt not, but that book which was lately directed to your Honours, bearing the name of an *Humble Remonſtrance*, hath had acceſſe unto your preſence: and is in the firſt approaches of it, diſcovered by your diſcerning ſpirits, to be neither *Humble*, nor a *Remonſtrance*; but a heap of confident and ungrounded aſſertions; ſo that to your Honours a Reply may ſeem ſuperfluous: Yet leſt the Authour ſhould glory in our ſilence, as a granting of the cauſe; we humbly crave your Honours leave to preſent, not ſo much to your ſelves, as to the world by your hands, a view of this Remonſtrance; in which the Authour after too large a *Preface*, undertakes the ſupport of two things, which ſeem to him to be threatned with danger of a preſent precipice, *the Liturgie, and the Hierarchy*.

It was a conſtitution of thoſe admired ſons of Juſtice the *Areopagi*; that ſuch as pleaded before them ſhould plead without *prefacing* and without *paſſion*: had your Honours made ſuch a conſtitution, this Remonſtrance muſt have been baniſhed from the face of your Aſſembly; for the *Preface* fills almoſt a fourth part of the book, and the reſt ſwells with ſo many *paſſionate Rhetorizations*, as it is harder for us in the multitude of his words to finde what his argument is that we have to answer, then to answer it when it is found.

We would not trace him in his words, but cloſe immediately with his arguments, did we not finde in him a ſad exemplification of that divine Axiome, *in Multitudine verborum non deſt pec-* Pag. 23.  
*catum, in the multitude of words, there wants not ſin*: for though the Author is bold to call upon your Honours to heare the words of truth and confidence, yet how little truth there is in his great confidence, the enſuing diſcourſe ſhall diſcover.

His very words are confident enough, and yet as falſe as confident; wherein he *Impropriates all honeſty unto theſe his Papers, and brands all others with the name of Libellers*, and yet himſelfe ſinnes deeply againſt the rule of honeſty, and lies naked to the ſcourge of his own cenſure.

Fiſt, in ſetting a brand upon all writings that have lately  
A 2 I  
iſſued Pag. 1.



issued from the presse, as if they had forgotten to speak *any other language then Libellous* : it seems himsele had forgotten that some things had issued by authority of the King and Parliament.

2.

Secondly, in taxing (implicately) all such as wil not own this Remonstrance for theirs, *as none of the peaceable and wel-affected Sons of the Church of England.*

3.

Page. 2.

Thirdly, in censuring the way of petitioning your Honours, the ancient and ordinary free way of seeking redresse of our evils, for a *Tumultuary under-hand way.*

4.

Page. 3.

Fourthly, in condemning all such as are not fautors of this *Episcopal Cause*, as none of his Majesties good Subjects, engrossing that praise onely to his own party, saying, *The eyes of us the good Subjects of this whole Realme are fixed upon your Successor, &c.*

5.

Page. 6.

Fifthly, in *Impropriating* to the same party the praise of *Orthodox*, pag. 6. as if to speak a word, or think a thought against Episcopacy, were no lesse Heresie, then it was in former time to speak against the Popes supremacy, or the monkes fat belly; whereas whether the *Episcopall part* be the *Orthodox, peaceable, wel-affected part*, and his Majesties only good Subjects, we leave to your Honours to Judge, upon the numerous informations that flow in unto you from the several parts of this Kingdome.

Page. 2.

Nor can they decline your Judgement, *seeing now you are (through Gods blessing) happily met in a much longed for Parliament* : but whither so much longed for by him and his accomplices, as by those against whom he whets his Style, the prayers that have obtained this happy meeting, and the praises that doe attend it, will decide in that great day.

The *Helena*, whose Champion this Remonstrant chiefly is, is that Government which he calls *Sacred*, viz. that Government by *Arch-Bishops, Bishops, Deanes, Archdeacons, &c.* which, saith he, through the sides of some misliked persons some have endeavoured to wound. *Misliked Persons*? and why not offending persons? why not guilty persons? when this *Honourable house* hath found just cause to charge some of them with crimes of the highest nature, Our zeale for your Honours makes us feare, lest your assembly should suffer in this word; as if your proceedings against such persons should be grounded upon compliance with such as doe mislike them, rather then upon their own demerits or the Justice of this Court.

Page. 7.

Untruths.

But whatever those Persons be, the Government it self is *Sacred*; which by the joynt confession of all reformed Divines, derives it self from the times of the blessed Apostles, without any interruption, without

without contradiction of any one congregation in the world unto this present age. This is but an *Episcopall Bravado*; therefore we let it passe, till we come to close and contend with him in the point; where we shall demonstrate, that in the compasse of three lines he hath packt up as many untruths, as could be smoothly couched in so few words, as any man of common understanding, that lookes upon the face of the Government of almost all reformed Churches in the Christian world may at first view discover.

But before we come to this, there are yet two things in this Preface which we count not unworthy observation. The *First* is, the comparison which he makes between the two Governments, the Civil which with us is *Monarchy*: and the sacred which with him is *Episcopacy*. Of the first he saith, if *Antiquity* may be the Rule (as he pleades it for Episcopacy) or if Scripture (as he interprets Scripture) it is *VARIABLE*, and *ARBITRARY*: but the other *DIVINE* and *VNALTERABLE*: so that had men petitioned for the altering of *Monarchicall* Government, they had (in his Judgement) been lesse culpable, both by Scripture and Antiquity, then in petitioning the alteration of the *Hierarchicall*: Had he found but any such passage in any of his *Lewd Libellers* (as his modesty is alwayes pleased to terme them) certainly if we may borrow his own phrase, the eares of the *three Interestted Kingdomes*, yea *all the neigbbour Churches*, and if we may say, *the whole Christian world*, and no small part beyond it, had run with the loud cries of no lesse then *Treason, Treason*.

Remon.  
pag. 8.

Truth is, in his *Antiquity* we finde that *this his uninterrupted sacred Government* hath so farre invaded the Civil, and so yoked Monarchy, even in this Kingdom, as *Malmesbury* reports: That *William Rufus* oppressed by Bishops, perswaded the Jewes to con-  
fute them; promising thereupon to turne *England* to their Re-  
ligion, that he might be free of Bishops. And this is so natural an effect of *unalterable Episcopacy*, that *Pius* the fourth to the *Spanish* Embassador, importuning him to permit Bishops to be declared by the Council of *Trent* to be *Jure Divino*, gave this answer: *Hist. Concil.*  
That his King knew not what he did desire; for if Bishops should *Trid.*  
be so declared, they would be all exempted from his Power, and as independent as the Pope himself.

Malmesbury  
lib. 4.

The second thing observable is the comparison he makes between the late *Alterations* attempted in our Neighbour Church by his Episcopall faction, and that *Alteration* that is now justly desired by the *humble Petitioners* to this *Honourable House*. The one being attempted by strangers, endeavoring violently to ob-  
trude



trude Innovations upon a settled Church and State, The other humbly petitioned to the Heads and Princes of our State by Multitudes therein almost ruined by an Innovating Faction: yet doth not this Remonstrant blush to say; if these be branded, (so he calls the just censures of this Honourable House) for Incendiaries, how shall these Boutefeux escape, &c. thus cunningly endeavouring either to justify the former by the practise of the latter, or to render the latter more odious then the former.

The attempts of these men whom he would thus render odious, he craves leave to present to your Honours in two things, which are the subjects of this quarrel: The Liturgy and Episcopacy; and we humbly crave your Honours leave in both to answer.

## SECT. II.

**F**irst, the Liturgy of the Church of England (saith he) hath been hitherto esteemed sacred, reverently used by holy Martyrs, daily frequented by devout Protestants, as that which more then once hath been confirmed by the Edicts of religious Princes, and your own Parliamentary Acts, &c. And hath it so? whence then proceed these many Additions and Alterations? that have so changed the face and fabrick of the Liturgy, that as Dr. Hall spake once of the pride of England: if our fore-fathers should revive and see their daughters walking in Cheapside with their fannes and farthingales, &c. they would wonder what kinde of creatures they were; and say Nature had forgot her self and brought forth a monster: so if these holy Martyrs that once so reverently used the Liturgy should revive and look for their Letany stamp by Authority of Parliament, they would be amazed, and wondering say; England had forgotten her self and brought forth, &c. Martyrs? what doe we speak of Martyrs, when we know Sir, that one of your own (a) Bishops said it in the hearing of many not so long since, but you may well remember it, That the Service of the Church of England was now so drest, that if the Pope should come and see it, he would claime it as his own, but that it is in English?

It is little then to the advantage of your cause, that you tell us, it is translated into other languages; and as little service have they done to the Church of England, who have taught our Prayers to speak Latine again: For if it be their Language chiefly that overthrows the Popes claime, take away that, and what hinders then, but the Pope may say, these are mine?

As for other Translations and the great applause it hath obtained from forraigne Divines, which are the fumes this Remonstrant vendi-

a Ad hoc malorum devoluta est Ecclesia Dei & sponsa Christi, ut hæreticorum exempla seculentur, & ad celebranda Sacramenta cœlestia, disciplinam, Lux mutuetur de tenebris, & id faciant christiani quod Antichristi faciunt.

Cyp. Ep. 74.



venditates ; what late dayes have produced we know not; but the great lights of Former ages have been farre from this applauding : we are sure judicious *Calvin* saith, that in the Liturgy there are sundry *Tolerabiles Ineptiæ*, which we think is no very great applause.

To vindicate this Liturgy from scorne (as he calls it) at home or by your Honours aide to reinforce it upon the Nation, is the work of his Remonstrance, for the effecting whereof he falls into an unparallel'd discourse about the Antiquity of Liturgies ; we call it unparallel'd, because no man that we have seen ever drew the line of Liturgy so high as he hath done. Pag. 13.

Concerning which, if by Liturgy this Remonstrant understand an Order observed in Church assemblies of Praying, reading, and expounding the Scriptures, Administring Sacraments, &c: Such a Liturgy we know and doe acknowledge both Jews and Christians have used. But if by Liturgy he understand prescribed and stinced formes of Administration Composed by some particular men in the Church, and imposed upon all the rest (as this he must understand, or else all he saith is nothing) we desire and expect that those formes, which he saith are yet extant, and ready to be produced, might once appeare.

Liturgy of this former sort we finde in *Justine Martyr* and *Just. Mar. Tertullian*. But that there were not such stinced Liturgies as this *Apost. 2.* Remonstrant disputes for, appeares by *Tertullian*, in his *Apol. Cap. 30.* where he saith the Christians of those times did in their public assemblies pray *sine monitore quia de pectore*, without any Prompter but their own hearts. And that so it should be, the same Father proves in his Treatise *de Oratione : Sunt quæ petantur, &c.* There are some things to be asked according to the occasions of every man : the lawfull and ordinary prayer (that is the Lords prayer) being laid as a foundation ; It is lawfull to build upon that foundation other prayers according to every ones occasions. And to the same purpose *St. Austin* in his 121. Ep. *liberum est; &c.* it is free to aske the same things that are desired in the Lords Prayer, *aliis atque aliis verbis*, sometimes one way and sometimes another : And before *Just. Mar. Apost. 2.* this, in that famous place of *Just. Mar. Apo. 2.* He, who instructed the people, prayed according to his ability. Nor was this liberty in prayer taken away, and set and imposed formes introduced, untill the time that the *Arian* and *Pelagian* Heresies did invade the Church, and then because those Hereticks did convey and spread their poyson in their formes of Prayer and Hymnes, the Church thought it convenient to restrain the liberty of making and Tert. Ap. ad Gen. c. 39.  
δ' προσως' οση  
δυναμις ανα-  
πνευματι

r: and using publique forms: And first it ordained that none should pray *pro Arbitrio, sed semper eadem preces*, that none should use liberty to vary in prayer; but use alwaies the same forme, *Conc. Laod. Can. 18.* yet this was a forme of his own composing, as appears by another *Canon*, wherein it was ordered thus: None should use any forme, unlesse he had first conferred *Cum fratribus instructioribus*: with the more learned of his brethren. *Conc. Carth. 3. Can. 23. Anno 397.* and lastly that none should use set prayers, but such as were approved of in a Synode, which was not determined till the yeare 416. *Conc. Milev. 2. Can. 12.* And had there been any Liturgies of Times of the first and most venerable antiquity producible, the great admirers of them, and enquirers after them would have presented them to the world ere this.

We know that *Bishop Andrewes* in his zeale for Liturgies pursued the enquiry after the *Jewish Liturgy* so far, that he thought he had found it; and one there was which he sent to *Cambridge* to be translated: but there it was soon discovered to have been made long after the Jewes ceased to be the Church of God; and so himself suppressed it, that it never saw the light under a translation.

*Pag. 10.* We wonder therefore what this Remonstrant meant to affirm so confidently, that *part of the forme of prayer which was composed by our blessed Saviour, was borrowed from the formes of prayer formerly used by Gods people.* An opinion we never met before; indeed, we have read that the *Rabbines* since the dayes of our Saviour have borrowed some expressions from that Prayer, and from other *Evangelical passages*: But we never read till now, that the *Lord Christ* the wisdom of the Father borrowed from the *Wisdom of the Rabines* expressions to use in Prayer.

*Pag. 11.* And as much we wonder by what *Revelation or Tradition* (Scripture being silent in the thing) he knew, that *Peter and John*, when they went up to the Temple to pray, their Prayer was not of a sudden and extemporary conception, but of a Regular prescription. Sure we are, some as well read in *Jewish antiquity*, as this Remonstrant shewes himself to be, have told us that the houre of Prayer was the time when the Priest burnt Incense; and the people were at their private prayers without, as appears *Luke 1.9.* where we read, that while *Zachary* the Priest went in to offer Incense, all the people stood with out praying in the time of the Oblation. Which Prayers were so far from being *Prescript Formes* or Liturgies that they were not vocal but mental Prayers, as Master Meade tells us in his exposition upon the eighth of the Revelations.



And whatever Peter and John did, this we know, that when the Publican and the Pharisee went up to the Temple to pray (as the Apostle did at the houre of prayer) their prayer *was not of Regular prescription, but of a present Conception.* Pag. 18.

But if this Remonstrant be in the right, concerning the Jewish Liturgies, then the Evangelical Church might better *have improved her peace and happinesse, then in composing Models of Invocation and Thanksgiving*, when there is one extant and ready to be produced, that was constantly used by Gods people ever since Moses dayes, and put over to the times of the Gospel, and confirmed by Apostolical practise: or else great is our losse, who are so unhappily deprived of the best improvement, the Church made of her peace and happinesse in the first 300. years: for rejecting those Liturgies that are confessed by the Learned to be *Spurious*: we challenge this Remonstrant to produce any one Liturgie that was the issue of those times. And blessed Constantine was herein as unhappy as wee, who needed not have composed forms of prayer for his Guard to use upon the Lords day, but might and would have taken them out of former Liturgies, if there had been any; And can ye with patience think that any ingenuous Christian should be so transported, as upon such weak and unproved premises to build such a *Confident conclusion*, as this Remonstrant doth? and in that Conclusion forget the state of the controversie, sliding from the question of a *prescribed and imposed Liturgy* to an arbitrary book of prayer. Pag. 11.

In his Rhetorical Encomium of conceived prayer we shall more willingly bear a part with him, then they whose cause he pleads; for had that been in their hearts, which is in this book: to hate, to be guilty of pouring water upon the Spirit, and gladly to adde oyle rather: so many learned, able, Conscientious Preachers had not been molested and suspended, for letting the constant flames of their fixed conceptions mount up from the altar of their zealous heart unto the throne of grace: nor had there been so many advantages watched from some stops and seeming solacismes in some mens prayers, to blaspheme the spirit of Prayer, which though now confest to be so far from being offensive, that they are as pleasing Musick in the eares of the Almighty: yet time hath been, when they have sounded as meer Battologies; nay no better then meer Blasphemies in the eares of some Bishops. Pag. 12.

And if this conceived prayer be not to be opposed in another, by any man that hath found the true operation of this grace in himself: with that spirit then are those posselt, that have not  
B only

Euſeb. de  
vit. Con. li.  
4. Cap. 18.

Pag. 12.

Pag. 12.

Pag. 13.

onely thus raged with their tongues against this way of prayer, but by sealing up the mouthes of Ministers for praying thus in publike, and imposing penances upon private Christians for praying thus in their families: and compelling them to *abjure* this practise, have endeavoured with raging violence to banish this divine ordinance from our Churches and dwellings, and profeſt in open Court, it was fitter for *Amſterdam* then for our Churches.

D. Corbet.  
M. Nevel.

But howſoever this applauſe of conceived prayer may ſeem to be Cordial, yet he makes it but a *vantage ground* to liſt up *publike formes of ſacred Church Liturgy* (as he calls it) the higher, that they may have the greater *honour*, that by the *power of your authority they be reinforced*, which work there would have been no need to call your *Honours* to, had not *Epifcopal zeal* broke forth into ſuch flames of indignation againſt conceived prayers, that we have more juſt cauſe to implore the *propitious aide* of the ſame *Authority* to *re-eſtabliſh the Liberty of this*, then they to *re-inforce* the neceſſity of that.

Pag. 13.

Yet there are two ſpecious Arguments which this Remonſtrant brings to perſwade this deſired re-inforcement; the Original and Confirmation of our Liturgy.

Pag. 13.

For the firſt, he tells your *Honours*, it was ſeleſted out of *ancient Models not Roman but Chriſtian*, contrived by the *holy Martyrs and Confessors of the bleſſed reformation of Religion*; where we beſeech your *Honours* to conſider how we may truſt theſe men, who ſometimes ſpeaking and writing of the *Roman Church*, proclaime it a true Church of *Chriſt*, and yet here *Roman and Chriſtian* ſtand in oppoſition: ſometimes they tell men, their Liturgy is wholly taken out of the *Romane Miſſal*, onely with ſome little alteration: and here they would perſwade your *Honours* there is nothing *Romane* in it. But it is wholly ſeleſted out of pure *Ancient Models*, as the *Quinteſſence* of them all. Whereas alas the original of it, is publiſhed to the world, in that Proclamation of *Edward* the fixt.

And though here they pleaſe to ſtile the Composers of it, *holy Martyrs and contrivers of the bleſſed Reformation*: yet there are of the *Tribe for whom he pleads*, not a few that have called them *Traitors* rather then *Martyrs*, and *Deformers* rather then *Reformers* of our Religion.

His other Argument for the Liturgy is taken from that ſupply of ſtrength it hath received from the recommendation of ſoure moſt Religious Princes, and your own Parliamentary eſtabliſhments: and more eſpecially



especially from the Proclamation of King James of famous memory: the validity of which plea, your Honours are best able to judge, and therefore we leave it at your Bar; yet these two things we know: first, that this *forme* was never *established* to be so *punctually observed*, so *rigorously pressed*, to the *casting out of all that scruple it, or any thing in it* (as many of his Majesties Subjects now doe) to the (*almost*) *justling out of the preaching of the Word and Conceived Prayer altogether*.

And secondly, as sure we are, that your Honours think neither your own Lawes, nor the Proclamation of that *most famous and ever admired Prince*, to be as unalterable as the Lawes of the *Medes and Persians*.

And now having briefly shewed, that *Liturgies* are not of that antiquity that this *Remonstrant* pretends, but that *conceived prayer* was in use in the Church of God before *Liturgies*, and is justified from their own mouthes, and not to be found fault with by any but a *gracelisse man*: and having likewise shewed that our *Liturgy* was taken out of Models, not onely *Christian* but *Romane*, and had since the first compiling of it suffered alteration to the worse; and though *established by Law*, and confirmed by Proclamation, was never intended to the justling out, either of preaching or conceived prayer; these things declared, we humbly crave your Honours leave to propound these two *Queries*.

#### QUERE. I.

Whether it be not fit to consider of the alteration of the present Liturgy.

First, because it symbolizeth so much with the Popish Masse, as that the Pope himself was willing to have it used, if he might but confirme it.

It was made and composed into this frame, on purpose to bring the Papists to our Churches, which we finde to be with so little successe, as that it hath rather brought many of us to them, then any of them to us, and hath lost many of ours from us.

Because many things therein contained are stumbling blocks before the feet of many: such as these, the clogging it with Ceremonies, and the often and impertinent reiterating of the Lords Prayer, the ill translation of the Psalmes, and other Scriptures, the many phrases in the very prayers, which are liable to just exception. And whereas the Minister by the Scripture is the peoples mouth to God, this book prescribes Responsories to be said by the people, some of which are unsutable to what the Minister pronounceth, some of them seem to savour of Tautology.



gy, some are made to be so essential to the prayer, as that all which the Minister saith, is no prayer without them; as in the *Letany*.

Abbot against  
Church-for-  
sakere.

Because it is so much Idolized, as that it is accounted the only worship of God in *England*, and is now made the upholder of a non-preaching Ministry, and is cryed up to that height, as that some are not ashamed to say; that the wit of men and Angels cannot mend it: and that it is a sufficient discharge of the Ministers duty to read this Book.

There are such multitudes of people, that distaste this book, that unlesse it be altered, there is no hope of any mutual agreement between Gods Ministers and their people.

There is such a vast difference between it, and the Liturgies of all other reformed Churches. as that it keepees them at a distance from us, and us from full Communion with them.

### Q U E R E II.

Whether the first reformers of Religion did ever intend the use of a Liturgy further, then to be an help, in the want, or to the weaknesse of a Minister.

All other reformed Churches, though they use Liturgies, yet doe no binde their Ministers to the use of them.

A Rubrick in King *Edwards* book left it unto the discretion of the Minister, what and how much to read, when there was a Sermon.

The Homilies which are appointed to be read, are left free either to be read or not, by preaching Ministers; and why not then the Liturgy? especially considering that the ability to offer up the peoples wants to God in prayer is part of the Ministerial office, as well as preaching. And if it can be thought no lesse then sacriledge to rob the people of the Ministers gift in preaching, and to tye them to Homilies, it can be no lesse, to deprive them of their gift in prayer.

The ground of the first binding of it upon all to use, was not to tye godly men from exercising their gift in prayer; but the old Popish Priests, that by a seeming returne to our Religion did through indulgence retaine their places, from returning to the old Masse.

That which makes many refuse to be present at our Church service, is not onely the Liturgy it self, but the imposing of it upon Ministers. And we finde no way to recover our people to a stunted prayer, but by leaving it free to use or not to use.

If it be objected, that this will breed divisions and disturbances

ces in Churches, unlesse there be a uniformity, and that there are many unable.

It hath not bred any disturbance in other reformed Churches. *Ans.*

Why should the free liberty of using or not using a Liturgy, breed more confusion then the free liberty of reading or not reading Homilies? especially when Ministers shall teach people, not to condemn one another in things indifferent.

If there be a care taken in those that have the power to make Ministers, to choose men gifted as well for prayer as preaching, there cannot be conceived how any inconvenience should follow. Or if afterwards it should appeare, that any Minister should prove insufficient to discharge the duty of prayer in a conceived way, it may be imposed on him as a punishment, to use set forms and no other. But why any Minister that hath the gift of prayer, in an abundant measure, as well as of preaching, should be hindered from exercising his gift well, because another useth it ill, is a new Divinity never heard of in Gods Church, till Bishop *Wrens* dayes, who forbad all use of conceived prayer in the Church.

### SECT. III.

WE come now with your *Honours* favour, to the second point disputed in this Remonstrance, *Episcopacy it selfe*, against which, whatsoever hath been either spoken or written by any, either *learned Divines*, or *well-reformed Churches* (as his conscience knows, there are of both that have writ against it) is Taxed by him as no other then the *unjust Clamors* either of *weak* or *factious persons*. Sure the man thinks he hath obtained a *Monopoly* of learning, and all *Knowledge* is lockt up in his *bosome*; and not onely *Knowledge* but *piety* and *peaceableness* too; for all that are not of his opinion, must suffer either as weak or factious, if he may be their Judge. We know not what this *Arrogancy* might attempt to fasten upon your *Honours*, should the *bowels* of your compassion be enlarged, to weigh in the Ballance of your wisdomes, the *multitude* of *Humble petitions*, presented to you from several parts of this Kingdome, that hath long groaned under the Iron and Insupportable yoke of this *Episcopal Government*, which yet we doubt not, but your *Honours* will please to take into your prudent and pious consideration: Especially knowing it is their continual practise to loade with the odious names of *Faction* all that justly complaine of their *unjust oppression*.

In



Pag. 17.

In his addresse to his defence of Episcopacy, he makes an unhappy confession *that he is confounded in himselfe*. Your Honours may in this believe him; for he that reades this remonstrance, may easily observe so many falsities and contradictions, (though presented to publike view, with a face of confident boldnesse,) as could not fall from the Pen of any, but *self-confounded man*: which though we doubt not but *your Honours* have descryed; yet because they are hid from an errant and unobserving eye, under the Embroideries of a silken Language, we Humbly crave your Honours leave to put them one by one upon the file, that the world may see what credit is to be given to the bold assertions of this confident Remonstrant.

I  
\* Pag. 2.

a One of these  
Sonnes of the  
Church of  
England  
whose messen-  
ger this Remon-  
strant is,  
was he who  
swore by the  
Eternal God,  
he would be  
the death of  
those that did  
appeare to  
move against  
the grievances  
of Episcopacy;  
and if the rest  
of these Milli-  
ons mentio-  
ned pag. 2.  
whose thou-  
sands are so  
punctually  
calculated p.  
41. be of his  
spirit, they  
are an army  
of very peace-  
able & right-  
affected men.

2

Pag. 7.

Evaristus.

100.

Dionysius.

260.

Some say  
267. as *Pol.*  
*Virg.*

Pag. 13, 14.

First, in his second page, he dubs his book \* *the faithful messenger of all (a) the peaceable and right affected soues of the Church of England*: which words (besides that unchristian *Theta*, which as we already observed, they set upon all that are not of his party,) carry in the bowels of them a notorious falsity and contradiction to the phrase of the book; for how could this book be the messenger of all *his own party* in England, when it is not to be imagined, that all could know of the coming forth of this book before it was published? and how can that book crave admittance in *all their names*, that speaks in the singular number, and as in the person of one man almost the whole book thorow.

But it may be some will say, this is but a small slip; well be it so: but in the seventh page he layes it on in four lines, asserting these four things: First, that *Episcopall Government*, (that very same Episcopal Government, which some *he saith seeke to wound*, that is Government by Diocesan Bishops) derives it self from the Apostles times; which though we shall *soon* more fully confute anon, yet we cannot here but rank it among his notorious---: for how could there be such Government of a Diocese by a Bishop derived from the Apostles times, when in the Apostles times there were no Bishops distinct from Presbyters, as we shall shew? and if there had been Bishops, yet they were no Diocesans; for it was a hundred years after Christ, or as most agree 260. before Parishes were distinguished, and there must be a distinction of Parishes before there could be an union of them into Diocesses.

Secondly, it is by the joynt confession of all reformed Divines granted, that this sacred Government is derived from the Apostles: What all reformed Divines? was Calvin, Beza, Junius, &c. of that minde? Are the reformed Churches of France, Scotland, Netherlands, of that Judgement? we shall shew anon that there is no

more

more truth in this Assertion then if he had said with *Anaxagoras*, snow is black, or with *Copernicus*, the Earth moves, and the Heavens stand stil.

Thirdly, he saith this *Government hath continued without any interruption*: What doth he meane, at *Rome*? for we reade in some places of the world this Government was never known for many yeares together: as in *Scotland*, we read that in Ancient times the *Scots* were instructed in the Christian faith by Priests and Monkes, and were without Bishops 290. yeares: yea to come to *England*, we would desire to know of this Remonstrant whether God had a Church in *England* in *Q. Maries* dayes or no? and if so, who were then the Bishops of this Church, for some there must be, if it be true that this man saith, this Government hath continued without any interruption unto this day, and Bishops then we know not where to finde but in the line of Popish succession.

3

*John Maior*  
l.2. Hist. de  
gest. Scot.  
Cap. 2.

Fourthly, he saith it hath thus continued *without the contradiction of any one Congregation in the Christian world*. It seemes he hath forgotten, what their own darling *Heylin* hath written of the people of *Biscay* in *Spaine*, that they admit of no Bishops to come among them; for when *Ferdinand* the Catholike came in progresse accompanied among others with the Bishop of *Pamplone*, the people rose up in Armes, drove back the Bishop, and gathering up all the dust which they thought he had trode on, flung it into the Sea.

*Heylins*  
Geog. p. 55.

Which story had it been recorded onely by him, would have been of lighter Credit. But we reade the same in the Spanish Chronicle, who saith more then the Doctor: for he tels us that the People threw that dust that the Bishop or his Mule had trode on, into the Sea with *Curses and Imprecations*: which certainly saith he was not done without some *Mystery*, those people not being voide of Religion, but superstitiously devout as the rest of the Spaniards are: so that there is one Congregation in the Christian world in which this Government hath met with contradiction.

*Gener. Hist.*  
of Spain l. 22

And are not the *French*, *Scottish*, and *Belgick* Churches worthy to be counted Christian Congregations? and who knowes not that amongst these this Government hath met not onely with verbal but reall contradiction?

Yet he cannot leave his---: But within two pages is at it againe; and tels us of an unquestionable clearenesse wherein it hath been from the Apostles derived to us: how unquestionable? when the

6  
Pag. 9.



the many volumes written about it, witnesse to the world, and to his conscience, it hath been as much questioned as any point (almost) in our Religion.

7

And that assertion of his that tels us that the people of God had a forme of prayer as ancient as Moses, which was constantly practised to the Apostles dayes, and by the Apostles, &c. though we have shewed how bold and false this assertion is, yet we mention it here as deserving to be put into the Catalogue.

8

Pag. 18.

And that he may not seem *Contra mentem ire*, but to be of the same minde still, p. 18. he saith, *Episcopal Government hath continued in this Island ever since the first plantation of the Gospel without contradiction.* Had he taken a lesse space of time, and said but since the resurrection of the Gospel: we can prove it to him and shall, that since the reformation, Episcopacy hath been more contradicted, then ever the Papacy was before the extirpation of it.

9

Yet still the man runs on, thinking to get credit to his untruths by their multiplications; for pag. 21. he saith; *Certainly, except all Histories, all Authors faile us, nothing can be more certaine then this truth: Os Durum! Nothing more certaine!* what is it not more certain that there is a God? is it not more certain that Christ is God and man? is it not more certain that Christ is the only Saviour of the world? Nothing more certain! must this then be an Article of our Creed, the corner stone of our Religion? must this be of necessity to Salvation? Nothing more certain! O that men should not onely forget themselves, but God also: and in their zeale for their own Honour utter words bordering upon *Blasphemy*.

Pag. 18.

Indignation will not suffer us to prosecute these falsities of his any further; we will leave this displeasing service, onely retorting the words of this Remonstrant upon himself, *Surely could he look with our eyes (or any eyes that were not partial) he would see cause to be thoroughly ashamed of these his grosse injurious miscarriages, and should be forced to confesse, that never good cause (if cause be good) had more reason to complaine of a sinful prosecution.*

#### SECT. IV.

WE will now come with your Honours patience, to weigh whether there be any more strength in his arguments, then there is truth in his assertions.

His Plea for Episcopacy consists of two parts. In the first he brings



brings arguments for the supporting of it. In the second he undertakes to answer the objections that may be made against it.

His first argument for it, is couched in these words ; *Were this Ordinance meerly Humane or Ecclesiastical, if there could no more be said for it, but that it is exceeding Ancient, of more then 15. hundred years, &c.* The strength of which argument lies in this, that they have been in peaceable possession of this government fifteen hundred years and upwards ; and in this Island ever since the Gospel, without contradiction.

In which words he speaks two things which deserve just censure. First, that the Hierarchical Government hath continued for fifteen hundred years ; therefore should not now be altered ; which may well be called, as *Hierom* in another Case, *Argumentum Galeatum*, an Argument calculated for the Meridian of Episcopacy, and may indifferently serve for all Religions in the World : For thus the Jews might have pleaded against Christ the Antiquity of more then so many hundred years ; and thus the Heathens did plead against the Christian Religion, which *Justin Martyr* in his Apology answers. And by this Argument the Pope sits as fast rivetted in his chayre at Rome, as ours in theirs : whose Plea for Antiquity runs parallel with theirs. It is a good observation of *Cyprian*, that Christ said, *Ego sum via, veritas & vita* ; not *Ego sum consuetudo* ; and \* that *Consuetudo sine veritate est vetustas erroris*, Christ is Truth, and not Custome ; and Custome without Truth, is a mouldy error : and as *Sir Francis Bacon* <sup>\*</sup> *Frustra consuetudinem nobis opponunt, quasi consuetudo major sit veritate, aut non id sit in spiritualibus sequendum, quod in melius fuerit à Spiritu Sancto Revelatum: Cyp. Ep. 73.*

Yet had this *b* Remonstrant been as well versed in Antiquity, as he would bear the world in hand he hath, he might have found Learned Ancients affirming, there was a Time when the Church was not governed by Bishops, but by Presbyters. And when by Bishops, he might further have seen more affinity between our Bishops and the Pope of Rome, then between the Primitive Bishops and them. And that as King *James* of famous memory, said of the Religion of England, that it differed no more from Rome, then Rome did from what it was at first ; may as truly be said of Bishops, that we differ no more from them then they do from what Bishops were, when first they were rai-

<sup>\*</sup> Frustra consuetudinem nobis opponunt, quasi consuetudo major sit veritate, aut non id sit in spiritualibus sequendum, quod in melius fuerit à Spiritu Sancto Revelatum: Cyp. Ep. 73.

<sup>b</sup> It is well observed by Gerhard, that a Bishop Phrasi

*Apostolicâ*, that is, the Bishop that is the same with a Presbyter, is of fifteen hundred years standing ; but a Bishop *Phrasi Pontificiâ*, that is, a distinct order superiour to a Presbyter, invested with sole power of Ordination and Jurisdiction, is but a Novell Invention.

( 18 )  
ted unto this eminency : which difference we shall shew in our ensuing Discourse, to be so great, that as he said of Rome, he did *Romam in Roma querere*, he sought Rome in Rome; so wee *Episcopatum in Episcopatu*, may go seek for a Bishop among all our Bishops.

Pag. 19.

And whereas in his application of this Argument to the Bishops of this Nation, he saith, *It hath continued in this Island ever since the first plantation of the Gospel, without contradiction*; which is his *Second* in this Argument : How false this is, we have declared already; and we all know, and himselfe cannot but know, that there is no one thing since the reformation, that hath met with so much *Contradiction*. as *Episcopacy* hath done; witness the several Books written in the Reigns of our several Princes, and the many *Petitions* exhibited to our several *Parliaments*, and the many speeches made therein againg *Episcopal Government* : many of which are yet extant.

Pag. 19.

\* What the establishment of Episcopacy by the Lawes is, and upon what grounded, the learned Sir Edward Cook informes us, who reports, That in an Act of Parliament holden at *Carlisle* in the 26. year of *Edw. 1.* it is declared that the holy

Argument, from the *light of nature*, and the *rules of just policy*, which (saith he) teacheth us not easily to give way to the change of those things which long use and many \* *Laws* have firmly established, as *Necessary* and *Beneficial*; it is evident, that those things which to former Ages have seemed *Necessary* and *Beneficial*, may to succeeding Generations, prove not *Necessary* but *Noxious*, not *Beneficial*, but *Burthenesome*; And then the same *light of nature*, and the same *just policy*, that did at the first command the establishment of them, may and will perswade their *Abolishment*; if not, either our *Parliaments* must never Repeale any of their former Acts (which yet they have justly and wisely done) or else in so doing must run Counter to the *light of nature*, and the *Rules of just policy*; which to think were an impiety to be punished by the Iudge.

Church of England was founded in the state of Prelacy within the Realm of England, by the King and his Predecessors, &c. for them to inform the people in the Law of God, and to keep hospitality, and give almes, and do other works of charity. And the said Kings in times past were wont to have their advice and counsel for the safe-guard of the Realme, when they had need of such Prelates and Clerks so advanced. *Cook de jure Regis Ecclesiastico*. But whether Bishops have observed the Orders of their first foundation, &c.

## SECT. V.

Pag. 19. 20.

THE Second Argument for the defence of Episcopal Government, is from the *Pedigree* of this holy Calling, which he derives from no less then an *Apostolical*, and in that right divine institution



ration; and assayes to prove it from the practice of the Apostles and as he saith, the *clear practice of their Successors, continued in Christs Church to this very day*: And to this Argument he so much confides, that he concludes it with this *Triumphant Epiphonema, What scruple can remain in any ingenuous heart? And determines, if any continue yet unsatisfied, it is in despite of reason, and all evidence of History, and because he wilfully shuts his eyes with a purpose not to see the light.* Bona verba.

By your favour Sir, we will tell you notwithstanding the supposed strength of your argumentation, there is one scruple yet remaining; and if you would know upon what ground, it is this; because we find in Scripture (which by your own confession is *Original Authority*) that Bishops and Presbyters were *Originally* the same, though afterwards they came to be distinguished: and in process of time, Episcopacy did swallow up all the *honor and power* of the Presbytery, as *Pharaoh's lean Kine* did the fat.

Their Identity is discernable: first, from the same names given unto both: secondly, from the same office designed unto both in Scripture. As for the names, are not the same names given unto both in Sacred Writ? Let the fifth, sixth, and seventh verses of the first Chapter to *Titus* testify: in the fifth verse, the Apostle shews that he left *Titus* in Crete to ordain Elders in every City; in the sixth verse, he gives a delineation of the persons that are capable of such Ordination: and in the seventh, the Reason, why the person to be ordained, must be so qualified: *for a Bishop, &c.* Now if the Bishop and Elder be not here the same, but names of distinct office and order, the Apostles reason rendered in the seventh verse of his direction in the fifth and sixth verses, is (with reverence be it spoken) inconsequential, and his demand unjust. If a Chancellor in one of the Universities should give order to his Vice-Chancellor to admit none to the degree of Batchelour in Arts, but such as were able to preach, or keep a Divinity *Act*: *For Batchelours in Divinity must be so*: what reason or equity were in this? So if *Paul* leaving *Titus* as his *Locum tenens*, as it were in Crete for a season, should give order to him not to admit any to be an *Elder* but one thus and thus qualified, because a Bishop must be so: had a Bishop been an Order or Calling distinct from, or superior to a Presbyter, and not the same, this had been no more rational or equal then the former: therefore under the name of Bishop in the seventh verse the Apostle intends the Elder mentioned in the fifth verse. Consonant to this is the Language of the same Apostle, *Acts*. 20. v. 17. 18. where such as in 17. verse he calls *πρεσβυτερος*, Elders, in the 18. he calls *ἐπισκοπος*, in ordinary English, *Bishops*, though our Trans-



lation there, (we know not for what reason) reads it *Overseers*: not so rendring the word in any other Text.

And though this Remonstrant undertakes to shew a clear and received distinction of Bishops, Presbyters, & Deacons, as three distinct subordinate Callings in Gods Church, with an evident specification of the duty & charge belonging to each of them, or else let this claimed Hierarchy be for ever hooted out of the Church: Yet let us tell him, that we never find in Scripture these three Orders, Bishops, Presbyters, and Deacons, mentioned together: but onely Bishops and Deacons, as *Phil. 1.* and *1. Tim.* Nor do we find in Scripture any Ordination to the office of a Bishop, differing from the Ordination of an Elder: Nor do we find in Scripture, the specification of any Duty charged upon a Bishop, that Elders are secluded from: Nor any qualification required in a Bishop, that is not requisite in every Presbyter; some of whch, if not all, would be found, were they not the same.

But if this Remonstrant think to help himselfe by taking Sanctuary in Antiquity (though we would gladly rest in Scripture, the Sanctuary of the Lord) yet we will follow him thither, and there shew him that *Hierome* from the Scriptures proves more then once, Presbyters and Bishops to be the same. And *Chrysostome* in *Philip. 1. Homil. 2.* with his admirer *Theophilact* in *Philip. 1.* affirms that while the Apostles lived, the names of Bishops and Presbyters were not distinguished: and not onely while the Apostles lived, but in after ages. Doth not *Irenaeus* use the name of Bishops and Presbyters *ἀδελφους*, in a promiscuous sense? Are not *Anicetus*, *Pius*, *Hyginus*, *Telesphorus*, *Sixtus*, whom the Papists call Bishops, and the Popes predecessors, termed by *Eusebius* Presbyters? Nor was it strange in the Primitive times to hear Bishops called Presbyters, when Presbyters writing to their Bishop have called him *Frater*. So *Cyprian* (*Epist. 26.* in the beginning) is styled by his Presbyters, Deacons and Confessors; nor was that holy Martyr offended with that title, nor they condemned of insolency that used it.

But what should we burthen your patience with more testimonies, when the evidence of this truth hath shined with so strong a beam that even our *Adversaries* have stooped to it, and confessed that their Names were the same in the Apostles time? But yet say they, the Offices were distinct.

Now here we would gladly know, what these men make the distinct Office of a Bishop.

Is it to edifie the Church by Word and Sacrament? is it to ordain others to that work? is it to rule, to govern, by admonition and other censures? if any of these, if all these make up the pre

*Hierony. Ep. ad  
Evag. & ad  
Ocea.*

*Iren. adver.  
her. l. 4. cap.  
43. 44.*

*Hist. Lib. 5.  
Cap. 23.*

*Bellarmin. de  
Cleric. Lib.  
1. cap. 15.*

per worke of a Bishop ; we can prove from Scripture that all these belong unto the Presbytery , which is no more then was granted by a Councel.

*a Presbyteris sicut Episcopis Dispensatio Mysteriorum*  
 Dei commissa est: Præsunt enim Ecclesiæ Christi: in Consecratione Dominici corporis & sanguinis, confortes sunt cum Episcopis: & similiter in Doctrina Populorum & in officio prædicandi: ac solum propter auctoritatem, summo Sacerdoti Clericorum Ordinatio reservata est: Concil. Aquisgran. primum, Can. 8.

Euangelium tribuit his qui præsunt Ecclesiæ Mandatum docendi Evangelii, remittendi peccata, administrandi Sacramenta: præterea jurisdictionem ; videlicet Mandatum Excommunicandi eos quorum nota sunt crimina, & Resipiscentes rursus absolvendi : Ac Omnium Confessione, etiam adversariorum liquet, hanc potestatem Jure Divino communem esse Omnibus qui præsunt Ecclesiæ, sive Pastores vocentur, sive Presbyteri, sive Episcopi. Scriptum Philip. Melanch. in conventu Smalcald. Anno. 1540. a præcipuis illarum Ecclesiarum Doctoribus communi Consensu comprobati de potestate & jurisdictione Episcoporum.

For the first, Edifying of the Church by word and Sacraments, though we feare they will some of them at least scarce own this as their proper worke (for some have been cited into the High Commission for saying, it belongs to them) yet Sir we are sure, Scripture makes it a part, a chiefe of the Episcopal office ; for so in the 1 Pet. *ἐπισκοπῆν ποιμαίνειν*. 5. 2. they are said to doe the work of a Bishop, when they doe feed the flock of God. And this is such a work as we hope their Lordships will give the poor Presbyters leave to share with them in : or if not, we will tell them that the Apostle Peter in that forecited place, and the Apostle Paul, *Actis. 20.* binds this work upon our hands, and *Woe unto us if we preach not the Gospel.*

But this branch of Episcopal and Presbyterial office we passe with brevity, because in this there lies not so much controversie as in the next, which they doe more wholly Improprate to themselves : the power of Ordination.

Which power, that it was in former times in the hands of Presbyters, appears 1 Tim. 4. 14. *Neglect not the gift which was given thee by Prophecie, and by the laying on of the hands of the Presbytery.* The gift here spoken of is the Ministerial gift, the exercise whereof, the Apostle exhorts Timothy not to neglect, which saith he, he had received, not by the laying on of the hands of one single man, whether Apostle, or Bishop, or Presbyter, but τῇ πρεσβυτέρῳ the Presbytery, that is, the whole company of Presbyters, for in that sense onely we finde τῷ πρεσβυτέρῳ taken in Scripture, as in Luke 22. vers. 66. *Act. 22.* vers. 5. which the Christian Church called the Ecclesiastical Senate as Jerom in Isay 3. *Nos habemus in Ecclesia Senatum nostrum, Catum Presbyterorum, & an Apostolical Senate :* τὸ συνέδριον Ἀποστόλων Ignatius Episc. ad Magnes. and some times πρεσβυτέρῳ Concil. Ancyran. Can. 18. *Jerom. Isay. 3.*

And though the Apostle in his second Epistle to Tim. 1. 6. makes mention of the laying on of his hands : yet to maintaine the Harmony of Scripture, it must not be denied but there was imposition of hands by the Presbytery as well as by himself, and so it was a joynt act ; So that in this there is no more difference then in the former.

Aud



(20)  
And if there be no difference between Presbyters in feeding or ordaining, let us see if there be any in the third part of their office of Ruling, which though our Bishops assume wholly to themselves, yet we shall discover, that it hath been committed to and exercised by Presbyteriall hands.

For who are they of whom the Scripture speakes, *Heb. 13. 17. Obey them that have the Rule over you: for they watch for your saules, as they that must give an account, &c.*

Here all such as watch over the souls of Gods people, are intitled to rule over them. So that unlesse Bishops will say, that they onely watch over the souls of Gods people, and are onely to give an account for them, they cannot challenge to themselves the sole rule over them. And if the Bishops can give us good security, that they will acquit us from giving up our account to God for the souls of his people, we will quit our plea, and resigne to them the sole rule over them.

So againe in the *1 Thessa. 5. 12. Know them which labour amongst you, and are over you in the Lord, and admonish you.*

In which words are contained these truths; First that in one Church (for the *Thesſalonians* were but one Church, *1. Ca.*) there was not *ὁ πρῶτος κειρῶν* but *οἱ πρῶτοι κειρῶν*; not one chiefe Bishop or President, but the Presidency was in many.

2 Secondly, that this Presidency was of such as laboured in the word and Doctrine.

3 Thirdly, that the Censures of the Church were managed not by one, but by them all in Communi. *Them that admonish you.*

4 Fourthly, that there was among them a Parity: for the Apostle bids *know them* in an indifferency, not discriminating one from another. yea such was the rule that Elders had, that *S. Peter* thought it needful to make an exhortation to them to use their power with Moderation, not Lording it over Gods Heritage, *1 Pet. 5. 3.*

By this time we have sufficiently proved from Scripture, that Bishops and Presbyters are the same in name, in Office, in Edifying the Church, in power of Ordination and Jurisdiction: we sum up all that hath been spoken in one argument:

They which have the same Name, the same Ordination to their Office, the same qualification for their Office, the same worke to feed the flock of God, to ordaine pastors and Elders, to Rule and Govern; they are one and the same Office: but such are Bishops and Presbyters: Ergo.

## SECT. VI.

**B**Ut the dint of all this Scripture, the Remonstrant would elude, by obtruding upon his reader a commentary (as he calls it) of  
the



the Apostles own practise (which he would force to contradict their own rules) to which he superadds the unquestionable glosse of the cleare practise of their immediate successors in this administration. For the Apostles practise, we have already discovered it, from the Apostles own writings; and for his Glosse he superadds, if it corrupts not the Text, we shall admit it; but if it doe, we must answer with *Tertullian*; *Id verum quodcumq; primum: id adulterum quod posterius*, whatsoever is first is true; but that which is latter is adulterous.

In the examination of this Glosse, to avoyd needlesse Controversie, First, we take for granted by both sides, that the first and best Antiquity, used the names of *Bishops* and *Presbyters* promiscuouly. Secondly, that in proesse of time, some one was honoured with the name of *Bishop*, and the rest were called *Presbyters* or *Clerici*. Thirdly, that this was not *Nomen inane*, but there was some kinde of Imparity between him and the rest of the *Presbyters*.

Yet in this we differ; that they say, this *Impropration* of name, and *Imparity of place*, is of *Divine Right* and *Apostolical Institution*: we affirme both to be occasional, and of humane Invention; and undertake to shew out of Antiquity, both the *occasion upon which*, and the *Persons by whom this Imparity* was brought into the Church.

On our parts stands *Jerome* and *Ambrose*, and others, whom we doubt not but our Remonstrant will grant a place among his Glossators: Saint *Jerome* tells us in 1 *Tit*.

*Idem est ergo Presbyt. & qui* A *Presbyter* and a *Bishop* is the *Episcopus*: & *antequam* Diabolus *instinctu*, *studia in Religione* the Devils instinct, divisions in Religion, & *diceretur in populis*, gion, and the people began to say, *I ego sum Pauli, ego Apollo*; ego am of *Paul*, and I of *Apollo*, and I of *Cephæ*, *Communi Presbyterorum Cephæ*, the Churches were governed *Consilio ecclesie gubernabantur* by the Common-councell of the Church. *Postquam vero unusquisque* *Presbyters*. But after that each man began to account those whom he had baptized his own, and not Christs; it was decreed thorow the whole world, *Presbyteris electis superponeret* that one of the *Presbyters* should be set over the rest; to whom the care of all the Church should belong, that the seeds of schisme might be taken away. *Putat aliquis non Scripturam*, *Scriptura* opinion; and not the opinion of the Church, *Episcopum & Presbyterum* *Scriptura*, that a Bishop and an Elder is the same: let him read the words of

*esse nomen officii*, relegate *Apo-* of the Apostle to the *Philippians*, saying, *Paul and Timothy*, the servants of *centis*, *Paulus & Timotheus* Jesus Christ, to them that are at *Philippi*, with the Bishops and Deacons. *Philippi* is one city of *Macedonia*, and *conis*, &c. *Philippi una est urbs* certainly in one city there could not *Macedonia*, & *certè in una Ci-* be many Bishops (as they are now called: *vitae non poterant plures esse* &c.) and after the allegations of many. (*ut nuncupantur*) *Episcopi*, &c. other Scriptures, he concludes thus; as *sicut ergo Presbyteri sciunt se* the Elders therefore may know, that *ex Ecclesiae consuetudine ei qui* they are to be subject to him that is *sibi prae positus fuerit esse subje-* set over them by the custome of the *ctos*; *Ita Episcopi noverint se* Church; so let the Bishops know, that *magis consuetudine, quam dis-* it is more from custome, then from *positionis Dominicae*. *veritate* any true dispensation from the Lord, *Presbyteris esse majores*, & *in* that they are above the Presbyters, *Communi debere Ecclesiam re-* & that they ought to rule the Church *gere*. in common.

In which words of *Ierome*, these five things present themselves to the Readers view;

First, that *Bishops* and *Presbyters* are originally the same.; *Idem ergo est Presbyter qui Episcopus*.

Secondly, that that Imparity that was in his time between Bishops and Elders, was grounded upon Ecclesiastical custome, and not upon devine Institution; *Episcopi noverint*, &c.

Thirdly, that this was not his private judgement, but the judgement of Scripture; *Putat aliquis*, &c.

Fourthly, that before this Priority was upon this occasion started, the Church was governed *Communi Presbyterorum Consilio*, by the Counsel of the Presbyters in common, and that even after this imparity, it ought to be so governed; *Sciunt Episcopi se Ecclesiam debere in communi regere*.

Fifthly, that the occasion of this Imparity and Superiority of Bishops above Elders, was the divisions which through the Devils instinct fell among the Churches; *Postquam verò Diaboli instinctu*.

*Saravia* would take advantage of this place, to deduce this Imparity as high as from the Apostles times, because even then they began to say, *I am of Paul, and I of Apollos*: but sure *S. Ierome* was not so weak as this man would make him, to speak Inconsistencies; and when he propounds it to himself, to prove that *Bishops* and *Presbyters* are in Scripture the same, to let fall words that should confute his own proposition; whereas therefore *S. Ierome* saith, that  
after



after men began to say, *I am of Paul, and I of Apolos, &c.* it was decreed that one of the Presbyters should be set over the rest, &c. This is spoken indeed in the *Apostles phrase*, but not of the *Apostles times*, else to what purpose, is that coacervation of texts that followes?

But suppose it should be granted to be of Apostolical antiquity (which yet we grant not, having proved the contrary) yet it appears, it was not of *Apostolical intention*, but of *Diabolical occasion*: And though the Devil by kindling Divisions in the Church, did minister *Occasion* to the invention of the primacy or prelacy or one for the suppressing of Schisme; yet there is just cause to think, that the Spirit of God in his Apostles was never the author of this invention.

First, because we read in the Apostles dayes there were Divisions, *Rom. 16.7.* and Schismes, *1 Cor. 3.3.* and *11. 18.* yet the Apostle was not directed by the holy Ghost to ordaine Bishops for the taking away of those Divisions. Neither in the rules he prescribes for the healing of those breaches, doth he mention *Bishops* for that end: Nor in the Directions given to *Timothy* and *Titus* for the *Ordination* of *Bishops* or *Elders*, doth he mention this as one end of their *Ordination*, or one peculiar duty of their office. And though the Apostle saith, *Oportet hæreses inter vos esse, ut qui probati sunt manifesti fiant inter vos*; yet the Apostle no where saith, *Oportet Episcopos esse, ut tollantur hæreses, quæ manifestæ fiunt.*

Secondly, because as Doctor *Whitaker* saith, the remedy devised hath proved worse then the disease, which doth never happen to that remedy whereof the holy Ghost is the author.

Thirdly, because the holy Ghost, who could foresee what would ensue thereupon, would never ordaine that for a remedy, which would not only be ineffectual to the cutting off of evil, but become a stirrup for Antichrist to get into his saddle. For if there be a necessity of setting up one *Bishop* over many *Presbyters* for preventing schismes, there is as great a necessity of setting up one *Archbishop* over many *Bishops*, and one *Patriarch* over many *Archbishops*, and one *Pope* over all, unlesse men will imagine, that there is a danger of schisme onely among *Presbyters*, and not among *Bishops* and *Archbishops*, which is contrary to *reason, truth, History*, and our own *Experience*.

And lest our adversaries should appeale from *Hierome* as an incompetent Judge in this case, because a *Presbyter*, and so a party, we will therefore subjoyne the judgments of other ancient Fathers who were themselves Bishops.

The Commentaries that go under the name of Saint *Ambrose* upon *Ephes. 4.* mention another occasion of this Discrimination or



\* *At ubi omnia  
Loca Circum-  
plexa est Eccle-  
sia, Conventi-  
cula constituta  
sunt: & cape-  
runt Rectores:*

*& Cetera Offi-  
cia in Ecclesiis  
sunt ordinata.  
Capit alior ordi-  
ne & Provi-  
dencia guber-  
nari Ecclesia:  
Ideo non per*

*omnia conveniunt Scripta Apostoli ordinationi quæ nunc in Ecclesia est, quia hæc inter ipsa primordia scripta sunt. Nam & Timotheum à se Presbyterium Creatum Episcopum vocat. &c. Sed quia ceperunt sequentes Presbyteri indigni inveniri ad primatum tenendos, immutata est ratio, &c.*

*Hierom ad  
Evag.*

priority; and that was \* the increase and dilatation of the Church upon occasion whereof they did ordaine Rectors or Governours, and other officers in the Church; yet this he grants, that this did differ from the former orders of the Church, and from apostolical Writ.

And this Rectorship or Priority was devolved at first from one Elder to another by Succession, when he who was in the place was removed, the next in order among the Elders Succeeded. But this was afterwards changed, and that unworthy men might not be preferred, it was made a matter of Election, and not a matter of Succession. Thus much we finde concerning the occasion of this imparity, enough to shew, it is not of Divine Authority.

For the second thing, the persons who brought in this Imparity: the same Authors tells us, the Presbyters themselves brought it in; witnesse Hierome *ad Evag. Alexandria Presbyteri unum ex se electum in Excelsiori gradu collocatum, Episcopum nominabant; quomodo si exercitus Imperatorem faceret, aut Diaconi de se Archidiaconum.* The Presbyters of Alexandria did call him their Bishop, whom they had chosen from among themselves, & placed in a higher degree; as if an army should make an Emperour, or the Deacons an Archdeacon.

*Ambros. ubi  
prius.*

Ambrose upon the fourth of the Ephesians tells us, it was done by a Councell, and although he neither name the time nor place of the Councell, yet ascribing it to a Councell he grants it not to be Apostolical: this gave occasion to others to fixe it upon Custome as Hieronym, in Tit. and August. Epist. 19. *secundum honorum vocabula quæ Ecclesiæ usus obtinuit Episcopatus Presbyterio major est,* And had that Regenda or Prelacy had the Seal and confirmation of Divine or Apostolical Authority, Gregory Nazianzene would never in such a Pathetick manner have wished the Abolition of it, as he doth in his 28. Oration.

*Grego. Naz.  
Orat. 28.*

*Pag. 21, 22.*

And now where is that acknowledgement, and conveyance of Imparity and Iurisdiction which saith this Remonstrant was derived from the Apostles hands, and deduced in an uninterrupted line, unto this day: where is it? we finde no such Imparity delivered from Apostolical hands, nor acknowledged in Apostolical writings; yet had there been such an acknowledgement and conveyance of imparity: how this should have been deduced to us in an uninterrupted Line, we know not, unlesse our Bishops will draw the Line of their Pedigree through the loynes of Antichrist, and joyne issue, and mingle blood with Rome: which

it seemes they will rather doe then toire this plea for their *tyrannical* *arrogant* *their tyrannical prerogative*, as *Nazianzen* calls it. *ubi prius.*

Suffer us therefore humbly to appeale to your Honours, whether this Remonstrant hath not given sentence against himself, who is so confident of the Evidence of his cause, that he doth not feare to say, if there can be better Evidence under Heaven for any matter of fact then there is for his Episcopacy: Let EPISCOPACY BE FOR EVER ABANDONED OUT OF THE CHURCH OF GOD. *Pag. 22.*

## SECT. VII.

YET it seems himsele in the height of his confidence was not without Jealousies, of so ne thing might be spoken against his cause, therefore he seems to heare, what is spoken against it.

*That the Apostles Bishops and ours are two: there was no other then a Parochial Pastor, a Preaching Presbyter without inequality, without any Rule over his brethren. Ours claime an eminent Superiority, and a power of Ordination and Iurisdiction unknowne to the Primitive times.* *Pag. 23.*

That this which he supposeth he heares us say is Scripture Truth we have shewed already, &c. that there was a parity between Presbyters and Bishops: and that eminent superiority and power of Ordination and Iurisdiction which our Bishops claime, was unknown to Scripture: and are now prepared by Gods assistance to prove, it was unknown to primitive times.

But how doth this Remonstrant meete with this Reply: ALAS, ALAS, HOW GOOD PEOPLE may be abused by misinformation! It seemes the man Judged this Reply so poor as in his thoughts it was more worthy of his pity, then of his paines to answer, or rather knew there was more in this Reply, then he knew how to answer, and therefore waves it with his Rhetoricke. *Pag. 23.*

And this we rather think, because he knowes but little in Antiquity, that knowes not, that there is so vast a difference between our Bishops, and those that were not onely in the Apostles dayes (whom we have proved to be undistinguished from Presbyters) But those Bishops that were in the Church 400. yeares after, when there began to be some discrimination, that Episcopacy may well be likened to the Ship Argo, that was so often repaired, as there was nothing left of the First Materials; yet still it challenged the first Name.

Which difference we spread before your Honours in three particulars: first in point of Election to their office; secondly, in point of Execution of their office; thirdly, in point of State-Imployment.

First (having discovered already upon what occasion this priority began to have existence in the Church, and from whom it first



Received as being, not from *God* but from *Consent* and *Agreement* of the Churches, according to *Ambrose, Ierome, Augustine, &c.*) We come now to Declare what was the manner of Election unto this Priority in these times, and to shew first, how therein these Bishops did differ from ours: for all their Elections were ordered by the privity, consent, and approbation of the people, where the Bishops was to serve: Were there no other Authors to make this good, *Cyprian* alone would doe it, among other places let his 68. Epistle witnesse, where he saith \* *plebs Maxime habet potestatem*, &c. The people specially have power either of chusing worthy Priests, or rejecting the unworthy: for this is derived from *Divine Authority*, that the Priests should be chosen in the presence of the people, before all their eyes and approved as fit and worthy by their publike vote and Testimony. This he proves by the Testimony of Sacred writ both Old and New. Where we observe first, that the special power of Judging of the worthinesse or unworthinesse of a man for the Prelacy was in the breast of the People. Secondly, the special power of choosing or rejecting eo his place according as they Judged him worthy or unworthy resided in the People. *Plebs maxime Habet potestatem*, &c. Thirdly, that this power did descend upon the People *De Divina Autoritate*.

Nor was this the Judgement of one Sole man, but of an *African* Synod consulted by the Spanish Churches in point of Election, as the inscription of the Epistle shewes.

a The Obtrusion of a Bishop upon the Church of *Alexandria* without the Presence, desire and vote of the Clergy or People is condemned by *Athanasius* not onely as a breach of Canon, but as a Transgression of Apostolical precript, and that it did compel or necessitate the heathen to blaspheme.

Nor did onely *Christian Bishops*, but *Christian Princes* acknowledge the Right and power of Election of Bishops to be in the People, so that *admired Constantine* the great Promover and Patron of the peace of the *Christian Church* writing to the Church of *Nicomedia* against *Eusebius*, and *Theognis*, tells them the ready way to lay asleep the Tumults that did then disturbe the Church about the Election of a Bishop was, *si modo Episcopum fidelem & integrum nostri fuerint, quod quidem in presentia in vestra situm est potestate*, quodque etiam dudum penes vestrum Iudicium fuerat, nisi *Eusebius* de quo dixi pravo eorum, qui cum iuverunt Consilio hac praeceptis misisset & rectum *Eligendi Ordinem* impudenter contrahasset. *Gelas in Act, Concil. Nicen. part. 3.* if they would get a faithfull and upright Bishop which saith he, is in your power presently to doe; and was long agoe, if *Eusebius* with the aide of his faction, had not rushed in-upon you, and im-

\* *Plebs ipsa Maxime habet potestatem vel Eligendi. Dignos Sacerdotes, vel indignos recusandi, quod & ipsum Viderimus de Divina Autoritate descendere: ut sacerdos plebe presente sub omnium oculis deligatur, & dignus atque Idoneus publico Iudicio ac testimonio comprobetur.* By Priests the Authour here understands Bishops, as the whole Series of the Epistle shews.

κατὰ τὴν ἐκκλησιαστικὴν κανόνα, καὶ κατὰ τὸ τῶ πάλαι ρημα, πάντα κανονικῶς ἐξεταδῆναι τε, καὶ πρεσβεῖν, παρὸντων τῶν αἰταμένων λαῶν καὶ κληρικῶν. ὅσοι τὴν ἐκκλησιαστικὴν κανόνα παραλύσει, τὰ τὴν βλασφημίαν ἀναγχαζέει. *Athanas. Epist. ad Orthodoxos.*



impudently disturbed the right Order of Election.

That which this sacred Emperour calls the *right order of Election*, what is it but the Election by the people? in whose power, he saith it then was and long had been to choose a *Bishop*; and by whose power the next *Bishop* was chosen. So the same Author tells us, that after *Eusebius* and *Theognius* were cast out of their several seats for *Arianisme*, by the Council of *Nice*, others were appointed in their rooms by the *Clergy and people of each Diocese*. *Idem ubi supra.*

To this Election in *Nicomedia*, we could (if it were needful in so cleare a Truth) adde many the like Presidents of popular Elections; which for brevities sake, we passe over. Not questioning, but that which hath been spoken, is sufficient to informe the intelligent Reader, that our Bishops and the Bishops of former times, are **TWO** in point of Election. *Cyprian, Corne-  
lius, Ahanasius-  
and others.*

## SECT. VIII.

**A** Second thing wherein we have undertaken to *shew*, that our Bishops and the Bishops of former times are **TWO**, is in the Execution of their Office: and here there are three things, wherein he that will not wilfully shut his eyes against all light, may see a Latitude of difference between ours and former Bishops. First, in that *Sole Jurisdiction* which our Bishops assume to themselves. Secondly, in the *Delagation* they make of the power of exercising this Jurisdiction unto others. Thirdly, in the way of the exercise of that power.

For the first of these, *Their sole Jurisdiction*; That our Bishops assume this to themselves, it is known and felt, and that this *Sole Jurisdiction* was a stranger, a Monster to former times, we shall now prove, and make cleare; that the power of *Ordination, Admonition, Excommunication, Absolution*, was not in the hands of any sole man.

First, for *Ordination*, *Cyprian* in his exile writing to his Charge, certifies them, that *Aurelius* was ordained by him and his Colleagues, who were present with him; (who were these Colleagues, but his Presbyters; as he himself expounds it, writing to *Lucius* in his own name, and the name of his Clergy and people, *Ego & Collegæ & fraternitas omnis, &c.* I and my Colleagues and my whole people send these Letters to you, &c. So that it is cleare in *Cyprians* time, Presbyters had a hand in *Ordination*, and Bishops did not Ordaine alone. *Firmilianus* saith of them that rule in the Church, *Quod baptizandi, MANUM IMPONENDI ET ORDINANDI, possident potestatem*. And who those he, he expresseth a little before, *SENIORES & Præpositi*: by whom the Presbyters as well as the Bishops are understood. *Cyp. Epist. 33.*  
  
*Epist. 58.*  
  
*Apud Cyp. Epist. 75.*

And

And as these places prove, that Bishops in the Primitive time, could not ordain alone without the Presbyters; so there are that give us light to understand, that the Presbyters might ordain without the Bishop. The Author of the Comment upon the *Ephesians*, that goes under the name of of *Ambrose*, saith, *Apud Egyptum Presbyteri consignant, si praesens non sit Episcopus*, In Egypt the Presbyters ordain, if the Bishop be not present; so saith *Augustine* in the same words; and the *Corepiscopus*, who was but a Presbyter, had power to impose hands, and to ordaine within his precincts, with the Bishops Licence. Now Licences confer not a power to him that hath it not, but onely a faculty to exercise that power he hath.

The iniquity of our times hath been such, that a Minister may not Preach to his own flock, without a Licence: doth this Licence make a man a Minister, and give him power to preach, or onely a faculty and liberty to exercise that power? Should a Bishop give a Laike a Licence to preach, or to ordain, doth that Licence make him a Minister, or a Bishop? Sure all will say, no: why? because in the Laike there is not *Actus primus*, the root and principle of that power, which Licence onely opens a way to the exercise of; and therefore that must be concluded to be in those *Chorepiscopi*; or Presbyters, by vertue of their place and calling, and not by vertue of a Licence. So that the power of *Ordination* was so farre from residing in the Bishop alone, as that the Presbyters and *Corepiscopi* had power to ordain as well as he.

Neither was this onely a matter of *Ecclesiastical custome*, but of *Ecclesiastical constitution*, which bids the Bishop;

First, in all his Ordinations to consult with his Clergy; *Ut Episcopus sine Concilio Clericorum suorum Clericos non ordinet*: That the Bishop shall not ordain a Clergy man without the counsel of the Clergy: this was *Cyprians* practice, *Epist. 33.*

Secondly, in his Ordinations to take the concurrent assistance of his Presbyters; *Cum ordinatur Presbyter, Episcopo eum benedicente, & manum super caput eius tenente, etiam omnes Presbyteri qui praesentes sunt, manus suas juxta manum Episcopi super caput illius teneant*. When a Presbyter is ordained, the Bishop blessing him, and holding his hand upon his head, all the Presbyters that are present, shall likewise lay their hands upon his head, with the hands of the Bishop. In which Canon, we have the unanimous vote of two hundred and fourteen Bishops, declaring that the power of *Ordination* is in the hands of Presbyters as well as Bishops.

And whereas it may be objected, that *Hierome* and *Chrysostome*, affirming Bishops to differ from Presbyters in the power of Ordination,

Cum jure Divi-  
no non sint di-  
versi gradus  
Episcoporum & Pa-  
stores: Mini-  
strum est ordi-  
nationem in sua  
Ecclesia faciam  
JURE DI-  
VINO RA-  
TAM esse.  
Itaque cum E-  
piscopi ordina-  
rii fiant hostes  
Ecclesiae aut no-  
lunt ordinatio-  
nem impetire,  
Ecclesia retinet  
jus suum. Me-  
lanch. ubi su-  
pras. pag. Concil.  
Antios. Can. 10.  
& Ancy. Can.  
13.

Concil. 4. Car-  
thag.  
Can. 22.

2.  
Ibid. Can. 3.

Hieronym. in  
Epist. ad Evag.  
Chrysost. Hom.  
11. in 1. ad  
Tim.



nation, seem to imply, that that power is solely theirs: Here wee desire it may be observed.

First, that these Fathers put all the difference that lies between Bishops and Presbyters, to be in point of Ordination. *Quid facit Episcopus, quod non facit Presbyter exceptâ Ordinatione.* And therefore Chrysostome himselfe confesseth, that in his days there was little or no difference between a Bishop and a Presbyter. *Inter Episcopum & presbyterum interest ferme nihil, &c.*

Chrysost. upon the 1. Tim.

Secondly, That this difference is not so to be understood, as if these Fathers did hold it to be by divine right (as Bellarmin and our Episcopal men would make us beleieve) but by a humane constitution. And therefore they do not speak *De jure* but *de facto*, *Quid facit, &c.* not *quid debet facere.* And this Hieron. confesseth. So Leo *prim. ep.* 88. upon complaints of unlawful Ordinations, writing to the Germane and French Bishops, reckons up what things are referred to the Bishops, among which he set down *Presbyterorum & Diaconorum consecratio*, and then addes, *Quæ omnia solis deberi summis Pontificibus Autoritate Canonum præcipitur.* So that for this power of Ordination, they are more beholden to the Canon of the Church, then to the Canon of Gods Word.

Libro de septem Ordinibus.

Concil. Aquisgr. 1. Can. 8. Solum propter auctoritatem Clericorum ordinatione & consecratio reservata est summo Sacerdoti.

Thirdly, we answer that this very humane difference was not in the Primitive Antiquity. It was not so in Cyprians time, as we even now shewed. And when it did prevaile, it was but a particular custome (and sometimes usurpation) of some Churches. For it was otherwise appointed in the Council of Carthage, and in Egypt, and other places, as is declared in the former part of this Section; and even in Chrysostomes time, it was so little approved of, that it was one great accusation against Chrysostome himselfe, That he made Ordinations without the Presbytery, and without the consent of his Clergy, this is quoted by Bishop Downam, lib. 1. cap. 8. pag. 176.

## SECT. IX.

NOr had the Bishops of former times more right to the power of sole Jurisdiction, then of sole Ordination: And here we have *Consistentem reum*, our very Adversaries confess the Votes of Antiquity are with us.

Bislon. Spalat. Franc. à San&a Clara. Cyp. Epist. 6. & 28.

Cyprian professeth, that he would do nothing without the Clergy; nay, he could do nothing without them; nay, he durst not take upon him alone to determine that which of right did belong to all; and had he or any other done so, the fourth Council of Carthage condemns the Sentence of the Bishop, as *Irrita nisi Clericorum sententiâ confirmetur.*

13. Concil. 4. Carthag. Can. 22. Vid Russ. Hist. lib. 10. cap. 9. Sozo. l. 2. c. 23. Possidon. de vita. Aug. c. 4. Orig. Hom. 11. in Exo. pag. 97.

Would ye know the particulars, wherein the Bishops had no power of Judicature without their Presbyters. First

I  
Decret. part. 2.  
Can. 15. qua. 7.  
Per totum &  
partes Dist. 93.  
cap. 5, 6.

First, in judging and censuring Presbyters themselves and their Doctrine; For this the Canon Law in *Gratian* is full and cleare: *Episcopus non potest Iudicare Presbyterum vel Diaconum sine Synodo & Senioribus*: Thus *Basil* counselled and practised, *epist. 75*. So *Ambr. lib. 10. epist. 80*. *Cyrl in epist. ad Iohannem Antiochen.* Thus *Gregory ad Iohan. Panor mitan. lib. 1. epist. 49.*

2  
Clem. Alex.  
Stromat. lib. 7.

Secondly, in judging of the conversation or crimes of any of the members of the Church: *Penes Presbyteros est Disciplina que facit homines meliores*; That Discipline that workes emendation in men, is in the power of the Elders. And therefore when any was questioned in point of conversation, he was brought, saith *Tertulian*, into the Congregation where were Exhortations, Castigation, and Divine censures: And who had the chiefe stroke in these Censures, he tells us after: *President probati quique seniores*: All the approved Elders sit as Presidents.

*Tertul. Apol. ad vers. Gent.*

And those censures that passed by the whole Presbytery were more approved by the Church in ancient times, then such as were passed by one man; for we finde that when *Syagrius* and *Ambrose* passed Sentence in the same case, the Church was unsatisfied in the Sentence of *Syagrius*; because he past it *sine alicujus fratris consilio*, without the counsel or consent of any of his Brethren. But were pacified with the sentence of Saint *Ambrose*: because, saith he, *Hoc Iudicium Nostrium cum fratribus & consacerdotibus participatum processerit*.

*Ambr. Epist. ad Syagrium.*

Nor was there any kinde of censures that the Bishops did administer alone: Admonitions were given by the Elders; *Augustine* tells us the Elders did admonish such as were offenders; to the same purpose speakes: *Origen. contra Celsum. Lib. 3.*

\* *Constat. Iurisdictionem illam excommunicandi reos manifestorum criminum pertinere ad omnes Pastores, hanc ad se solos tyrannice transulerunt, & ad questum contulerunt Episcopi, Melanc. ubi sup.*

\* So excommunication, though that being the dreadfulest thunder of the Church, and as *Tertulian* calls it; *summum prejudicium futuri Iudicij*, the great fore-runner of the Judgement of God, was never vibrated but by the hand of those that laboured in the Word and Doctrine: yet was no one man in the Church invested with this power more then another.

Therefore saith *b Hierom*; *Presbytero si peccavero licet me tradere satanae in interitum carnis*. If I sinne, a Presbyter (not a Bishop only) may deliver me to Satan, to the destruction, &c. where the Reader may please to take notice that Saint *Hierom* speakes not of one particular Presbyter, but of the Order of Presbyters.

*b Hieron. Epist. ad Heliodor.*  
*Ep. ad Demet.*

The same *S. Hierom* saith againe, *Sunt quos Ecclesia reprehendit, quos interdum abiicit, in quos non nunquam Episcoporum & Clericorum censura deservit*. There be some whom the Church reproves, and some which she casts out; against whom the censures of Bishops and Presbyters sharply proceed; where we see; the Censures whereby



wicked men were cast out of the Church, were not in the sole hands of the Bishops, but likewise in the hands of Presbyters.

Syricius Bishop of Rome signifies to the Church of Millaine, that *Iovinianus, Auxentius, &c.* were cast out of the Church for ever, and he sets down how they did it, *Omnium Nostrum tam Presbyterorum quam Diaconorum, quam totius etiam cleri sciscitata fuit sententia.* There was a concurrence of all Presbyters, Deacons, and the whole Clergy in that sentence of Excommunication. Ambros. lib. 10. Epist. 80.

The truth herein may be further evidenced by this, because the whole Clergy as well as the Bishops imposed hands upon such, as repenting were absolved: *Nec ad communicationem (saith Cyprian) venire quis possit, nisi prius ab Episcopo & Clero Manus illi fuerit imposita: No man that hath been excommunicated might returne to Church-Communion, before hands had been laid upon him by the Bishop and Clergy.* Cyp. Epist. 12.

Also writing to his Clergy concerning lapsed Christians, he tells them, *Exomologesi facta & manu eis à vobis in pœnitentiam imposita, &c.* that after confession and the laying on their hands, they might be commended unto God: so when certaine returning from their heresie were to be received into the Church at Rome in the time of *Cornelius*, they came before the Presbytery, and therefore confessed their sinnes, and so were admitted. Cyp. Epist. 46. vide etiam Cyp. Epist. 6.

But though the sentence of Excommunication was managed onely by the hand of those that laboured in the Word and Doctrine, yet we will not conceale from you, that neither Excommunication nor absolution did passe without the knowledge and approbation of the body of the Church, to which the Delinquent did belong.

So we have learned out of *Tertullian*, that their censures were ordered in their publike assemblies; and good reason, because the people were to forbear communion with such. *2 Thes. 3. 6, 14, 15.* and publike censures of the Church were inflicted not onely for the Emendation of delinquents, but for the admonition of others, and therefore ought to be admistred in publike that others might feare, *1 Tim. 5. 20.* *Origen* speaking of the Duty and Power of the Church in cutting off a scandalous Person though a Presbyter, making the case his own, he saith thus: *In uno consensu Ecclesia universa conspirans excidat me dextram suam & projiciat a se, He would have the consent of the whole Church in that Act.* Tertul. A. pol. adver. Gent. cap. 59. Origen. Ham. 7. in Josb.

And when the lapsed Christians were received againe into the Church, the Peoples consent was required therein; else why should *Cyprian* say, *Vix plebi persuadeo imò extorqueo ut tales patiantur admitti:* I can scarce perswade the people to suffer such to be admitted: and in another Epistle written to his people in his Banishment, he promiseth to examine all things, they being present and judging. *Examinabuntur singula presentibus & judicantibus vobis.* Cyp. Epist. 55. Cyp. Epist. 11. ad plebem.

But of this power of the People we shall have a further occasion to

ſpeak afterwards, when we come to diſcourſe of *Governing Elders*.

Onely may it pleaſe your Honours from hence to take notice, how unjuſtly our Biſhops have invaded this right and power of Presbyters and people in Church cenſures, and deſtroying both of it, have girt it wholly upon themſelves, and how herein they and the Biſhops of former times are T W O.

## SECT. X.

**A**Nd as our Biſhops, and the Biſhops of former times are T W O in point of *Sole Jurisdiction*, ſo alſo in the *Delegation* of this power of *Jurisdiction* unto others: to their Chancellours, Commiſſaries, Officers, &c. Was ever ſuch a thing as this heard of in the beſt primitive Times? that men that never received impoſition of hands, ſhould not only be received into aſſiſtance, but be wholly intruſted with the power of *Spiritual Jurisdiction*: Even then when it is to be exerciſed over ſuch perſons as have bad hands laid upon them.

We may obſerve in *Cyprian*, whilſt perſecution ſeparated him from his Church, when queſtions did ariſe among his people, he doth not ſend them to his Chancellour or Commiſſary; No, he was ſo far from ſubſtituting any man (much leſſe a *lay man*) to determine or give Judgement in ſuch caſes, that he would not aſſume that power wholly to himſelf, but ſuſpends his Judgement, till the hand of God ſhould reſtore him to his Church againe, that with the advice and Counſel of the Presbyters, he might give ſentence: as may appeare to any that ſhall peruſe his Epiſtles.

Sure if God had ever led his Church to ſuch a way of deputation, it would have been in ſuch a caſe of Neceſſity as this was: or had any footſteps of ſuch a courſe as this been viſible by this holy Martyr in the goings of former ages, he needed not have deferred the determination of the queſtion about the receiving of ſome penitent laſed ones into the boſome of the Church again, till his returne and the returne of his Clergy, as he doth.

We will inſtance in his 28. Epiſtle, wherein giving direction for the excommunicating of ſuch as would raſhly communicate with laſed Chriſtians, he gives this charge not to his Chancellour or Commiſſary, or any other man upon whom he had devolved his power, and ſet him as his Deputy or Viccar generall in his abſence, but *ad clerum*, to the whole Presbytery.

This Truth is ſo cleare, that Biſhop Downam the great Advocate of Episcopacy confeſſeth, that in *Ambroſe* his time, and a good while after (which was about 400 years) till the Presbyters were in a manner wholly neglected, the Biſhops had no Ordinaries, Vicars, Chancellors, or Commiſſaries, that were not Clergy-men: but this is but a blind, where-with the Biſhop would Dorre his Reader, for we challenge any man to produce the names of any Clergy-man that was Vicar to *Ambroſe*, or Chancellour, or any other of the Biſhops of theſe times: ſo

\*Indecorū  
eſt Laicum  
vicarium  
eſſe Epiſco-  
pi, & ſe-  
culares in  
Eccleſiā  
judicare: in  
quo enim  
eodemque  
opere non  
deceat diſpar  
profeſſio  
quod etiam  
in lege Di-  
vina pro-  
hibetur di-  
cente Mo-  
ſe, Non ara-  
bis in bove  
& aſino  
ſimul, Con-  
cil. Hiſpal.  
2.

Cypr. Epiſt  
28.

Downham  
in the de-  
ſence of  
his Ser-  
mon, lib. I  
cap. 8.



**A** Third branch wherein the difference between our Bishops, and the Bishops of former times, in point of Exercising their Jurisdiction, is visible, is the way or manner of exercising that power.

For brevities sake we will onely instance in their proceedings in causes criminal; where let them tell us, whether any good *Antiquity* can yeild them one President for THEIR OATH EX OFFICIO, which hath been to their COURTS, as *Purgatory fire to the Popes Kitchen*: they have forgotten that old Maxime in the Civil Law, *Nemo tenetur prodere seipsum*, which as it is grounded upon natural equity, so it is confirmed by a Law enacted by *Dioclesian* and *Maximilian*, *Nimis grave est quod petitis, &c.* It is too grievous that the adverse part should be required to the exhibition of such things as should create trouble to themselves. Understand therefore that you ought to bring proofes of your intentions, and not to extort them from your adversaries against themselves. Cod. li. 4.  
Tit. 20.  
l. 7.

Shall the Lamp of Nature in the night of Ethnicisme enable Heathen Princes, (yea Persecutors) to see and enact thus much, and shall not the glorious Sunne of the Gospel convince these of their iniquities in transgressing this Law, that call themselves the Fathers of the Church?

If neither the light of Nature, nor Gospel light can, yet the custome of the Church, to which they so oft appeal, may both convince them of this iniquity, and discover to all the world the contrariety of their proceedings, to the proceedings of former times, in this particular.

For of Old, both the Plantiffe and Defendant were brought face to face, before the parties, in whose power it was to judge: which way of proceeding, *Athanasius* affirms to be according to Scripture, the Law of God. And because those that condemned *Macarius*, did not thus proceed, he condemnes their Sentence as malicious and unjust. Athanas.  
Apol. 2.

Of old, no Sentence passed against any man, but upon the Testimony of other witnesses besides the Accusers: after complaint exhibited, the first thing they applyed themselves to, was to consider the person and quality of the Accuser, *Concil. prim. Constant. Can. 6* Then they heard the witnesses, who were two at least, *Can. Apost. Can. 75*. And these witnesses must be such, as might not be imagined to be partiall, nor to beare enmity nor malice against the party accused. *Ambros. Epist. 64.* so *Gratian, Caus. 3. quæ 5. cap. Quod suspecti.* Apud Zonaram.

Of old, None might be party, witness, and Judge, which *Gratian* proves at large. *Caus. 4. quæ 4. cap. Nullus unquam præsumat accusator simul esse, & Judex & testis,*

We grant indeed the Canon Law permits in some cases Tryal without witnesses; *Si crimen ita publicum est, ut merito debeat appellari notorium*; If the crime be so publike, that it may deservedly be called Notorious. Which Law further determines what is notorious, saying, *Offensam illam nos intelligimus manifestam, quæ vel per confessionem vel probationem* Greg. Decret. lib. 3.  
Tit. 2. cap. 8. quæ vos.  
Decret.  
Greg. lib. 5  
Tit. 4. cap. 24.

*bationem legitime nota fuerit, aut evidentiâ Rei, quæ nulla possit tergiversatione celari;* We count that offence manifest, which either by confession, or by lawful prooffe comes to be known, or by evidence of fact, so as it can be hid by no tergiversations.

So that all was done in former times with mature deliberation, upon examination and evidence produced, and proved by such witnesses, as against whom the Defendant could lay in no just exception. And not as now an Accusation whispered against a man, he knowes not by whom, to which he must take his oath to answer, before he knows what his Accusation is: Which Oath, if he takes, without further witness, he is censured upon the witness of his own Oath. If he takes it not, he is sent presently to prison, there to lye without Bayle or Mainprize, till the insupportable miseries of his long durance, compel him to take on Oath against Nature; Scripture, Conscience, and the just Defence of his own innocency.

That our Bishops therefore and former Bishops are *Two*, in the point of executing their Judicatory power, we need spend no more time to prove. But come to the third thing, in which the difference betweene ours and former Bishops is to be evidenced.

## SECT. XII.

**A**ND that is State Imployment, or attendance upon Civil and Secular affaires, &c. which both Christ and Saint Paul prohibits, which prohibition reacheth every Bishop (to speake in *Chrysostomes* words) as well as *Timothy*, to whom it is directed; *Nullus ergo Episcopatu præditus hæc audire detrectet, sed agere ea omnia detrectet*, Let no man that is a Bishop, refuse to hear what the Apostle saith, but to doe what the Apostle forbids.

We deny not but that Bishops were in the Primitive times often incumbred with secular business: but these were put upon them, sometimes by Emperors, who sought the ruine of the Church, as *Julian*, of whom *Niceph. lib. 10. cap. 13.* doth report, that in *Clerum coaptatos Senatorum munere. & ministerio perverse fangi jussit*. Sometimes the gracious disposition of Princes toward Christian Religion, made them thus to honour Bishops, thinking thereby to advance Religion: as *Constantine* the Great enacted, that such as were to be tryed before Civil Magistrates, might have leave to appeale *ad Iudicium Episcoporum, atque eorum sententiam ratam esse tanquam ab ipso Imperatore prolatum*. And this the Historian reckoneth as one argument of his reverend respect to Religion. Sometimes the excellency of their singular parts cast civil dignities upon them. *Tiberius* granted a *Questors* dignity unto a Bishop for his eloquence: *Chrysostome* for his notable stoutness and freedom of speech, was sent as the fittest man to *Gainas*, with the Emperors command. Sometimes the people observing the Bishops to be much honoured by the Emperour, would sollicit them to present their greivances

*Chrysost.  
Hom. 40.  
in 2. Tim*

*Recording this  
among those  
things that he  
did do  
modo du-  
cere.  
nam ex  
vies.  
Soro. 1. 9.  
Niceph. 18.  
St*



vances to the Emperour. And sometimes the aspiring humour of the Bishops raised them to such places, as appears by *Cyrill*, who was the first Bishop in *Alexandria*, who had civil dignities conferred upon him, as *Socrates* relates it, from whom civil authority did descend upon succeeding Bishops. ἐξ αὐτοῦ ἡ ἀποκοπὴ Ἀλεξανδρείας ἀπὸ τῆς ἱερατικῆς τάξεως κατὰ δύναμιν τῆς ἐκκλησιαστικῆς ἐλάβε τὴν ἀρχήν: of whom *Nicephorus* therefore recorded, *Episcopatum major cum fastu, profanorum Magistratum more, quam prædecessores ejus Episcopi, ingressus est, unde adeo initium sumptum est in Ecclesia Alexandrina ut Episcopi etiam, profana negotia curarent*: He entred upon his Episcopacy with more pomp then his predecessors, with a pomp conformable to the Heathen Magistrates. Socr. 7. 7. Lib. 14. c. 14.

Both these Historians relate the sad consequence that followed upon this, that *Orestes* the Roman Governour seeing his power much weakened by the Bishops interposing in secular affairs, hated the Bishop: and this (as the Historian calls it) his *usurped power*. Soc. l. 7. c. 19.

This president of the Alexandrian Bishop, the Bishop of Rome did soon follow; *Et Romanus Episcopatus non aliter quam Alexandrinus, quasi EXTRA SACERDOTII FINES egressus ad secularem principatum erat jam delapsus*; The Bishop of Rome as well as the Bishop of Alexandria breaking the limits of the Priestly function, did degenerate into a secular Principality: which purchased no lesse envie to him then that to the other. Niceph. l.

And though these two Bishops went at first abreast in this point, yet in a short time the Roman had out stripped the Alexandrian in that power, till the Church degenerating more and more, that Roman Priest advanced his power not onely above all the Bishops, but all the Monarchs in the Christian Obe.

Yet notwithstanding, he that shall look into the Ancients, shall finde; first, that the best of them held, that they were not to be molested with the handling of worldly affaires, *Cyprian Epist. 66. 1. Singuli divino Sacerdotio honorati non nisi altari & sacrificiis deservire & precibus atq; orationibus vacare debent, Molestiis secularibus non sunt obligandi, qui divinis rebus & spiritualibus occupantur*. I

Secondly, that they complained of them as of heavy burthens, *Aug. Possidon. calls it Angaria*, yea *Austin* himselfe in his 81. Epistle complains, that worldly business hindered his praying and so pressed him, that *vix respirare potuit*: and *Gregory the great*, *non sine dolore in secularibus versabatur, præfuit. in Dial.* in vini August.

Thirdly, *Cyprian* construed it as one great cause of persecutions raised against the Church, *de lapsis, Sect. 4.*

Fourthly, it was much cryed down as unlawful by the holy Fathers, many Canons forbidding it, and that under pain of being removed from their places. *Can. Apost. Can. 6. Can. 81.* hee that did presume to administer *Πρωτοκλήσιον* & *ἱερατικὴν διακονίαν*, a Roman com-

command or Administration of Military affaires or civil place (as *Zonaras* there) he should be desposed, *Can. Apo. Can. 83.* hiring of ground, meddling with worldly affaires is to be laid aside by them. Otherwise they are threatned to be liable to Ecclesiastical censures, *Conc. Cal. Can. 3. Conc. Carth. Can. 16.*

We will adde this for a conclusion in this point, it is observed by *Athanasius, Sulpitius, Severus*, and other Ecclesiastical Historians, that the *Arians* were very expedite in worldly affaires, which experience they gained by their constant following and attendance upon the Emperours Court; and what troubles they occasioned to the Church thereby, is notoriously known to any that have seen the Histories of their times. And in this our Bishops have approved themselves more like to the *Arian* Bishops then the purer Bishops of purer times: but how ever cleare it is, that our Bishops and the Bishops of former times are Two: Two in election to their office; Two in the discharge of their office; Two in their Ordination, Jurisdiction, Processes, Censures, Administrations; and the difference between our Bishops and those of former times, is greater then between the great Bishop of Rome and them.

### SECT. XIII.

But it seemes our Remonstrant soared above these times even as high as the Apostles dayes, for so he saith, *If our Bishops challenge any other spiritual power, then was by Apostolike Authority delegated to, and required of Timothy and Titus, and the Angels of the seven Asian Churches, let them be DISCLAIMED as USURPERS.* And the truth is, so they deserve to be, if they doe but challenge the same power that the Apostle did delegate to *Timothy* and *Titus*; for *Timothy* and *Titus* were Evangelists, and so moved in a Sphere above Bishops or Presbyters. For *Timothy*, it is cleare from the letter of the Text, *2 Tim. 4. 5. εὐαγγελιστὸν ποίησον ὡς ἐργάζεαι:* Doe the work of an Evangelist: if *Timothy* had been but a Presbyter or Bishop, Paul had here put him upon employment, *Ultra Sphæram Activitatis.*

a Let the Reader please to consult

*Euseb. Hist. lib. 3. cap. 33.* according to some, after others cap. 37. and view the description, he there makes of an Evangelist, and then judg of what

And to any man, that will but understand and consider what the Office of an \*Evangelist was; and wherein it differed from the Office of a Presbyter or Bishop, it will be manifest that *Timothy* and *Titus* were Evangelists, and no Bishops: for the title of Evangelist is taken but two wayes; either for such as wrote the Gospel, and so we doe not affirme *Timothy* and *Titus*, to be Evangelists: or else for such as taught the Gospel; and those were of two sorts, either such as had ordinary places and ordinary gifts, or such whose places and gifts were extraordinary; and such Evangelists were *Timothy* and *Titus*, and not Bishops, as will appeare if we consider, what was the Difference between the Evangelists and Bishops. Bishops or Presbyters were tyed to the particular care and tuition of that flock over which God had made them Overseers, *Acts 20. 28.* But Evangelists were not tyed to reside in one particular place, but did attend



tend upon the *Apostles* by whose appointment they are sent from place  
 to place, as the necessity of the Churches did require. As appears  
 first in *Timothy* whom Saint *Paul* besought to abide at *Ephesus*,  
*1. Tim. 1. 3.* which had beene needlesse importuniy, if *Timothy*  
 had the *Episcopall* ( that is the *Pastorall* ) charge of  
*Ephesus* committed to him by the *Apostles*, for then he might have  
 laid as dreadful a Charge upon him to abide at *Ephesus*, as he doth to  
 Preach the Gospel. But so far was *Paul* from settling *Timothy* in *Cathe-*  
*dra* in *Ephesus*, that he rather continually sends him up and down upon  
 all Church-services, for we finde *Añs. 17. 14.* that when *Paul* fled  
 from the tumults of *Berea* to *Athens*, he left *Silas* and *Timothy* behinde  
 him, who afterwards comming to *Paul* to *Athens*, *Paul* sends *Timothy* *Christi*  
 from *Athens* to *Thessalonica*, to confirm the *Thessalonians* in the faith, as  
 appears *1. Thes. 3. 1. 2.* from whence returning to *Paul* to *Athens* again,  
 the *Apostle Paul* before he left *Athens* and went to *Corinth*, sent him and  
*Silas* into *Macedonia*, who returned to him again to *Corinth*, *Añ. 18.*  
*5.* afterwards they travelled to *Ephesus*, from whence we read *Paul*  
 sent *Timothy* and *Erastus* into *Macedonia*, *Añ. 19. 22.* wither *Paul* went  
 after them, and from whence they and divers other Brethren jour-  
 nied into *Asia*, *Añs 20. 4.* All which Brethren *Paul* calls, as it is pro-  
 bable, *Ἀπόστολοι ἐκκλησιῶν*, the messengers of the Churches, *2. Cor. 8. 23.*  
 And being thus accompanied with *Timothy*, and the rest of the Bre-  
 theren he comes to *Miletum*, and calls the *Elders* of the Church of *E-*  
*phesus* thither to him, of which Church had *Timothy* been Bishop, the  
*Apostle* in stead of giving the *Elders* a charge to feed the flock of  
*Christ*, would have given that charge to *Timothy*, and not to them.

And secondly, the *Apostle* would not so have forgotten himself, as  
 to call the *Elders* *Επισκόπους*, before their Bishops face.

Thirdly, It is to be conceived, the *Apostles* would have given them  
 some directions, how to carry themselves towards their Bishop; but  
 not a word of this though *Timothy* were then in *Pauls* presence, and in  
 the presence of the *Elders*. The cleare evidence of which Text demon-  
 strates, that *Paul* did not leave *Timothy* at this time as Bishop of *Ephesus*.  
 But it is rather evident that he took him along with him in his journey  
 to *Hierusalem*, and so to *Rome*; for we find that those *Epistles* *Paul* wrote  
 while he a prisoner, bear either in their inscription or some other pas-  
 sage of them, the name of *Timothy* as *Pauls* companion, viz. The *Epistle*  
 to the *Philippians*, *Colossians*, *Hebrewes*, *Philemon*, which *Epistles* he wrote  
 in bonds as the contexture, which those two learned professors; the  
 one at *Heydelburg*, the other at *Saultmur*, make of Saint *Pauls* *Epistles*,  
 doth declare.

So that it appears that *Timothy* was no Bishop, but a Minister, an  
 Evangelist, a fellow labourer of the *Apostles*, *1. Thes. 3. 1.* an *Apostle*, a  
 Messenger of the Church, *2. Cor. 8. 3.* a Minister of God, *1. Thes. 3. 2.* these there.

titles the Holy Ghost gives him, but never the title of a Bishop.

The like we finde in Scripture concerning *Titus*, whom *Paul* as it is conceived by learned men, did first assume into the fellowship of his Labors in the place of *John*, and made him his companion in his journey through *Antioch* a to *Hierusalem*,<sup>b</sup> so we find *Gal. 2. 1.* from thence returning to *Antioch* againe; from thence he passed through *Syria* and *Cilicia*, confirming the Churches; and from *Cilicia*, he passed to *Crete*, where having Preached the Gospel, and plaunted Churches, he left *Titus* \* there for a while, to set in order things that remaine,

Yet it was but for a while he left him there, for in his Epistle which he wrote to him not many yeares after, he injoynes him to come to him to *Nicopolis* \* where he did intend to winter, but changing that purpose sends for him to *Ephesus*, where it seemes his Hyemal station was, and from thence sends him before him to *Corinth*, to enquire the state of the *Corinthians* \*. His returne from thence *Paul* expects at *Troas* \*, and because comming thither he found not his expectation there, he was so grieved in his spirit, *2 Cor. 2. 12.* that he passed presently from thence into *Macedonia*, where *Titus* met him; and in the midst of his afflictions joyed his spirits with the glad tydings of the powerful and gracious effects, his first Epistle had among the *Corinthians*, *2 Cor. 7. 5, 6, 7.* *Paul* having there collected the Liberalities of the Saints, sends *Titus* againe to the \* *Corinthians*, to prepare them for the same service of Ministring to the necessities of the Saints, *2 Cor. 8. 6.* And makes him with some others the Conveyers of that second Epistle to the *Corinthians*.

All these journeyes to and fro did *Titus* make at the designment of the Apostle, even after he was left in *Crete*. Nor doe we finde, that after his first removal from *Crete* \*; he did ever returne thither. We read indeed, *2 Tim. 4. 10.* he was with *Paul* at *Rome*, and from thence returned not to *Crete*, but into *Dalmatia*. All which doth more then probably shew, it never was the Intendment of the Apostle to fix *Titus* in *Crete* as a Bishop, but onely to leave him there for a season for the good of that Church, and to call him from thence, and send him abroad to other Churches for their good, as their necessities might require. Now who that will acknowledge a Distinction between the Offices of Bishops and Evangelists, and knows wherein that Distinction lyes, will not upon these premisses conclude that *Timothy* and *Titus* were Evangelists and NOT Bishops.

I but some of the Fathers have called *Timothy* and *Titus* Bishops. We grant it true; and it is as true, that some of the Fathers have called them Archbishops and Patriarks; yet it doth not follow, they were so. We adde, secondly, that when the Fathers did call them so, it was not in a proper but in an improper sense; which we expresse in the words of our Learned Orthodox *Raynolds*;

*Raynolds*  
contra *Hart*  
*Gal. 6:*

You may learne by the Fathers themselves, saith he, that when they tearmed



termed any Apostle a Bishop of this or that City (as namely *S. Peter of Antioch* or *Rome*) they meant it in a general sort and signification, because they did attend that Church for a time, and supply that roome in preaching the Gospel, which Bishops did after; but as the name of Bishop is commonly taken for the *Overseer* of a particular Church, and Pastor of a several flock; so *Peter* was not Bishop of any one place; therefore not of *Rome*. And this is true by *Analogy* of all extraordinary Bishops, and the same may be said of *Timothy* and *Titus*, that the faith of *Peter*.

But were it true that *Timothy* and *Titus* were Bishops: will this Remonstrant undertake, that all his party shall stand to his Conditions? *If our Bishops challenge any other power then was by Apostolick Authority delegated to, and required of Timothy and Titus, and the Angels of the seven Asian Churches, let them be disclaimed as usurpers.* Will our Bishops indeed stand to this? then *actum est*. Did ever *Apostolick Authority* delegate power to *Timothy* or *Titus*, to ordain alone? to governe alone? and do not our Bishops challenge that power? Did ever *Apostolique Authority* delegate power to *Timothy* and *Titus*, to rebuke an Elder? no; but to *entreat him as a Father*: and do not our Bishops challenge themselves and permit to their *Chancellors, Commissaries, and Officials* power not only to *Rebuke an Elder*, but to *rayle upon an Elder*? to reproach him with the most opprobrious termes of *foole, knave, jack-sauce, &c.* which our paper blushes to present to your Honors view? Did ever *Apostolick Authority* delegate to *Timothy* and *Titus* power to receive an accusation against an Elder, but before two or three witnesses? and do not our Bishops challenge power to proceed *Ex Officio*, and make Elders their own Accusers? Did ever *Apostolick Authority* delegate power to *Timothy* or *Titus*, to reject any after twice admonition, but an *Heretick*? and do not our Bishops challenge power to reject and eject the most sound and Orthodox of our Ministers, for refusing the use of a Ceremony? as if *Non-conformity* were *Heresie*. So that either our Bishops must disclaim this Remonstrante, or else themselves must be disclaimed as usurpers.

But if *Timothy* and *Titus* were no Bishops, or had not this power, it may be the Angels of the seven Asian Churches had; and our Remonstrant is so subtil as to twist these two together, that if one faile, the other may hold.

To which we answer; first, that Angel in those Epistles is put *Collectively*, not *Individually*; as appears by the Epistle to *Thyatira*, cap. 2. vers. 25. where we read *ὁμῖν δεῖ λέγω ὑποῖς λοιποῖς, &c.* But I say unto you (in the plural number, not unto thee in the singular) and unto the rest in *Thyatira*, &c. Here is a plain distinction between the members of that Church. By *you*, is signified those to whom he spake under the name of the Angel. By *the rest*, the residue of the people. The people governed, and the Governours in the plural number. What can be more evident

to prove, that by *Angel* is meant not one singular person, but the whole company of Presbyters that were in *Thyatira*.

This also further appears, because it is usual with the holy Ghost, not only in other Books of the Scripture, but also in this very Book of the *Revelation*, to express a company under one singular person. Thus the Civil State of Rome, as opposite to Christ, is called *A beast with ten horns* : and the Ecclesiastical State Antichristian is called *the whore of Babylon*, and, *the false Prophet* ; and the Devil and all his family is called *An old red Dragon*. Thus also the seven Angels that blew the seven trumpets, *Revel. 8. 2.* and the seven Angels that poured out the seven Vials, are not literally to be taken, but Synechdochically, as all know. And why not then the seven Angels in those Epistles? Mr. Mede in his Commentaries upon the *Revelation*, pag. 265, hath these words; *Denique (ut jam semel iterumq; monuimus) quoniam Deus adhibet angelos providentiæ suæ in rerû humanarû motibus & conversionibus ciendis, gubernandisq; administris: idcirco, quæ multorum manibus peraguntur, Angelo tamen tanquam rei gerendæ prædidi & Duci pro communi loquendi modo tribuntur.*

Adde, thirdly, that the very name *Angel* is sufficient to prove, that it is not meant of one person alone, because the word *Angel* doth not import any peculiar jurisdiction or preheminance, but is a common name to all Ministers, and is so used in Scripture. For all Ministers are Gods Messengers and Embassadors, sent for the good of the Elect. And therefore the name being common to all Ministers, why should wee think that there should be any thing spoken to one Minister, that doth not belong to all? The like argument we draw from the word *Stars* used *Revel. 1. 20.* *The seven Stars are the Angels of the seven Churches.* Now it is evident, that all faithful Ministers are called Stars in Scripture, whose duty is to shine as lights unto the Churches, in all purity of doctrine and holiness of conversation. And in this sense, the word is used, when it is said, that *the third part of the stars were darkned*, *Revel. 8. 12.* and that *the Dragons taile drew the third part of the stars of Heaven, and cast them to the Earth*, *Revel. 12. 4.* Which is meant not only of Bishops, but of other Ministers, unlesse the Bishops will appropriate all corruption and Apostacy unto themselves.

Adde, fourthly, out of the Text it selfe, it is very observable, that our Saviour in opening the mystery of the Vision, *Revel. 1. 20.* saith; *The seven Candlesticks which thou sawest, are the seven Churches*, but he doth not say, *The seven Stars are the seven Angels of the same Churches*, But *the Angels of the seven Churches*; wherein not without some mystery the number of the Angels is omitted, least we should understand by *Angel*, one Minister alone, and not a company. And yet the Septenary number of Churches is twice set down.

Lastly, though but one Angel be mentioned in the fore-front, yet it is evident, that the Epistles themselves are dedicated to all the Angels  
and



and Ministers in every Church, and to the Churches themselves: And if to the whole Church, much more to the Presbyters of that Church. This is proved Revel. 1. 11. *What thou seest, write in a Book, and send it to the seven Churches which are in Asia.* And also by the Epiphonema of every Epistle; He that hath an eare to hear, let him hear what the Spirit saith unto the Churches. Upon which words, Ambrosius Ausbertus in his second book upon the Revelation, saith thus; *Unâ eademq; locutione & Angelos & Ecclesias unum esse designat. Nam cum in principio locutionum quæ ad septem fiunt Angelos dicat, & Angelo illius Ecclesie scribe; in fine tamen earundem non dicit, Qui habet aurem audiat quod spiritus dicat Angelo, sed quid Ecclesie dicat.* By one and the same phrase of speech he sheweth, the Angels and the Churches to be one and the same. For whereas in the beginning of his speech, which he makes to the seven Churches, he saith, *And write to the Angel of the Churches;* yet in the close of the same, he doth not say, *He that hath an eare, let him heare what the Spirit saith to the Angel,* but *what he saith to the Church.* And this is further proved by the whole argument of those Epistles, wherein the admonitions, threatnings, commendations, and reproofes, are directed to all the Ministers of all the Churches. Revel. 2. 10. *The Devil shall cast some of you into prison, &c.* Revel. 2. 16. *I will fight against them with the sword of my mouth,* Revel. 2. 24. *I will put upon you no other burthen, &c.* *I say unto you and the rest of Thyatira, as many as have not this Doctrine, and which have not known the depths of Satan, &c.* And when it is said in the singular Number (as it is often) *I know thy works and labour, &c.* vers. 2. and vers. 4. *Repent and do thy first works;* and vers. 13. *Thou hast not denyed my Faith, &c.* and cap. 3. 26. *Because thou art neither hot nor cold, &c.* All these and the like places, are not to be understood as meant of one individual person, but of the whole company of Ministers, and also of the whole Church, because that the punishment threatned, is to the whole Church; Revel. 2. 5. *Repent and do thy first works, or else I will come unto thee quickly and remove thy Candlestick out of his place;* Rev. 2. 16. *Repent, or else I will come unto thee quickly, and will fight against thee with the sword of my mouth;* Revel. 2. 24. *I will not put upon you any other burthen.* Now we have no warrant in the Word to think that Christ would remove his Gospel from a Church for the sin of one Bishop, when all the other Ministers, and the Churches themselves are free from those sins. And if God should take this course, in what woeful & miserable condition should the Church of England be, which groaneth under so many corrupt Prelates? By all this it appears, that the word *Angel*, is not to be taken, ἄγγελος, but ἀγγελλόμενος; not properly, but figuratively. And this is the judgment of Master Perkins upon the second Chapter of the Revelation: and of Master Brightman: and of Doctor Fulke, who in answer to the Rhemists in Apoc. 120, hath these words: *S. Iohn by the Angels of the Churches*

meaneth not all that should wear on their heads Myters, and hold crozier staves in their hands, like dead Idols, but them that are the faithful messengers of Gods word, and utter and declare the same. Again, they are called the Angels of the Churches, because they be Gods messengers.

Master Fox likewise in his Meditation upon the *Revelation* (pag. 7. 9. 17.) is of this opinion, and hath gathered to our hands the opinions of all Interpreters he could meet, and saith that they all consent in this that under the person of an Angel, the Pastors & Ministers of the Churches were understood. S. Austin in his 132. Epistle, saith thus, *Sic enim in Apocalypsi legitur Angelus, &c. Quod si de Angelo superiorum calorum, & non de Præpositis Ecclesiarum vellet intelligi, non consequenter diceret, Habeo adversum te, &c.* And so in his second Homily upon the *Revelation* (if that book be his) *Quod autem dicit Angelo Thyatiræ Habeo adversum te pauca, dicit Præpositis Ecclesiarum, &c.* This also Gregory the Great, lib. 34. Moral. in Iob. cap. 4. *Sæpe sacram scripturam prædicatores Ecclesiæ pro eo quod patris gloriam annunciant, angelorum nomine solere designare: & hinc esse, quod Iohannes in Apocalypsi septem Ecclesiis scribens, angelis Ecclesiarum loquitur, id est, Prædicatoribus populorum.* Master Fox citeth Primasius, Haymo, Beda, Richard, Thomas, and others, to whom we refer you.

If it be here demanded (as it is much by the Hierarchical side) that if by Angel be meant the whole company of Presbyters, why Christ did not say, to the Angels in the plural number, but to the Angel in the singular?

We answer, that though this question may favor of a little too much curiosity, yet we will make bold to subjoyn three conjectural reasons of this phrase of speech.

First, it is so used in this place, because it is the common language of other Scriptures in types and visions to set down a certain number for an uncertain, & the singular number for the plural. Thus the Ram, Dan. 8. 3. is interpreted vers. 20. to be the Kings of Media, and Persia. And the enemies of Gods Church are set out by four horns. And the deliverers by four Carpenters, Zach. 1. 18. 20. And the wise and foolish Virgins are said to be five wise and five foolish. And many such like. And therefore as we answer the Papists, when they demand why Christ if he meant figuratively when he saith, *this is my body*, did not speak in plain language, *this is the sign of my body*? We say, that this phrase of speech is proper to all Sacraments: So we also answer here, this phrase of speech, *Angel* for *Angels*, is common to all types and visions.

Secondly *Angel* is put, though more be meant, that so it may hold proportion with the vision which John saw, Chap. 1. 12. 20. *He saw seven golden Candlesticks, and seven Stars.* And therefore to hold proportion, the Epistles are directed to seven Angels, and to seven Churches.

And



And this is called a mystery, Revel. 1. 20. *The Mystery of the seven Stars.* &c. Now a mystery is a secret, which comprehends more then is expressed; and therefore though but one Angel be expressed, yet the mystery implies all the Angels of that Church.

Thirdly, to signify their unity in the Ministerial function, and joynt commission to attend upon the feeding and governing of one Church, with one common care, as it were with one hand and heart. And this is more fully declared by the name of one Angel, then of many. We often finde the name of (one) Prophet or Priest to be put for the general body of the Ministry, or whole multitude of Prophets or Priests, in the Church of *Israel* or *Judah*, when the Spirit of God intendeth to reprove, threaten, or admonish them. Thus it is *Iere. 6. 13. 18. 19. Isa. 3. 2. Hof. 9. 8. Ezek. 7. 26. Hof. 4. 6. Mal. 2. 7.* Neither should it seem strange, that a multitude or company of Ministers should be understood under the name of one Angel, seeing a multitude of Heavenly Angels (employed in one service for the good of Gods Saints) is sometimes in the Scripture shut up under one Angel in the singular number, as may be gathered from *Gen. 14. 7. 2 Kings 19. 35. Psal 34. 7.* compared with *Psal. 91. 11. Gen. 32. 1. 2. Kings 6. 16, 17.* And also a multitude of Devils or evil Angels, jointly labouring in any one work, is set forth under the name of one evil or unclean spirit, *1 Kings 22. 21, 22. Mark 1. 23, 24. Mark 5. 2. 9. Luke 4. 33. 34. Luk. 8. 27. 30. 1 Pet. 5. 8. Heb. 2. 14. Ephes. 6. 11. 12.*

But now let us suppose (which yet notwithstanding we will not grant) that the word *Angel* is taken individually for one particular person, as Doctor *Reynolds* seems to interpret it, together with Master *Beza*, yet nevertheless, there will nothing follow out of this acception, that will any ways make for the upholding of a Diocesan Bishop, with sole power of Ordination and Jurisdiction, as a distinct Superior to Presbyters. And this appears,

First, because it never was yet proved nor ever will (as we conceive) that these Angels were Diocesan Bishops, considering that Parishes were not divided into Diocesses in *S. Johns* days. And the seven Stars are said to be fixed in their seven Candlesticks or Churches, not one Star over divers Candlesticks. Neither can those Churches be thought to be Diocesan, when not onely *Tindal* and the old translation, calls them seven Congregations, but we read also *Acts 20.* that at *Ephesus* which was one of those Candlesticks, there was but one flock.

And secondly, we further finde that in *Ephesus* one of those seven Churches; there were many Presbyters, which are all called Bishops, *Acts 20. 28.* and we finde no colour of any superintendency or superiority of one Bishop over another. To them in general the Church is committed to be fed by them without any respect had to *Timothy*; who stood at his Elbow, and had been with him in *Macedonia*, and was now waiting

waiting upon him to Jerusalem. This is also confirmed by *Epiphanius* who writing of the Heresies of the *Miletians*, saith, that in ancient times this was peculiar to *Alexandria*, that it had but one Bishop, whereas other Cities had two. And he being Bishop of *Cypres*, might well be acquainted with the condition of the Churches of *Asia*, which were so nigh unto him.

Thirdly, there is nothing said in the seven Epistles that implyeth any superiority or majority of rule or power that these Angels had over the other Angels that were joyned with them in their Churches. It is written indeed, in commendation of the Angel of the Church of *Ephesus*, that he could not beare them that were evil, and that he had tryed them which say they were Apostles and are not, and had found them lyers. And it is spoken in dispraise of the Angel of *Pergamus*, that he suffered them which held the Doctrine of *Balaam*, &c. But these things are common duties requirable at the hands of all Ministers, who have the charge of souls.

But suppose that there were some superiority and prehemineny insinuated by this individual Angel, yet who knoweth not that there are diverse kinds of superiority? to wit, of Order, of Dignity, of Gifts and Parts, or in degree of Ministry, or in charge of power and jurisdiction. And how will it be proved that this Angel if he had a superiority, had any more then a superiority of Order, or of Gifts and Parts? Where it is said, that this Angel was a superior degree or order of Ministry above Presbyters? In which Epistle is it said that this Angel had sole power of Ordination and Jurisdiction? And therefore as our learned Protestants prove against the Papists, that where Christ directed his speech to *Peter* in particular and said, *I will give unto thee the Keys of the kingdom of Heaven*; &c. That this particularization of *Peter* did not import any singular prehemineny or majority of power to *Peter* more then to the other Apostles; But that though the promise was made to *Peter*, yet it was made to him in the name of all the rest,

\* Hoc erant  
utique &  
ceteri A-  
postoli quod  
fuerat Pe-  
trus, pari  
consortio  
præditi &  
honoris &  
potestatis,  
sed exordi-  
um ab uni-  
tate prosi-  
ciscitur, ut  
Ecclesia u-  
na mon-  
stretur.

and given to all as well as one. And that therefore it was spoken to one person, and not to all; that so Christ might fore-signifie the unity of his Church, as \* *Cyprian*, *Austin*, *Hierome*, *Optatus*, and others say. So when Christ directs an Epistle to one Angel, it doth not imply a superior power over his fellow-Angels, but at most only a pre-  
sidency for order sake. And that which is written to him, is written to the rest as well as to him. And therefore written to one, not to ex-  
clude the rest, but to denote the unity that ought to be between the  
Ministers of the same Church in their common care and diligence to  
their flock. And this is all that Doctor *Reynolds* saith, as you may read  
in his conference with *Hart*, cap. 4. divis. 3. ad finem. For it is evident  
that Doctor *Reynolds* was an utter enemy to the *Lus Divinum* of the E-  
piscopal prehemineny over Presbyters, by his Letter to Sir *Francis*

Knolls



*Knolls.* And learned Master Beza also saith something to the same purpose in his Annotations upon Revel. 2. 1. *Angelo. i. προεστῶτι quem nimirum oportuit imprimis de his rebus admoneri, ac per eum ceteros collegas totamque adeo Ecclesiam. Sed hinc statui Episcopalis ille gradus postea humanitus in Ecclesiam Dei inuectus certe nec potest nec debet, imo ne perpetuum quidem istud προεστῶτος munus esse necessario oportuisse, sicut exorta inde Tyrannis Oligarchica (cujus apex est Antichristiana bestia) certissima cum totius non Ecclesiæ modo, sed etiam orbis perniciæ, nunc tandem declinat.*

If therefore our Remonstrant can produce no better evidence for his Hierarchy then *Timothy* and *Titus*, and the *Angels of the Asian Churches*, Let not this Remonstrant and his party, cry out of wrong, if this claimed Hierarchy be for ever booted out of the church, seeing it is his owne Option. And yet we cannot conceale one refuge more out of Scripture, to which the Hierarchy betake themselves for shelter. And that is the two Postscripts in the end of *Pauls* second Epistle to *Timothy*, and of that to *Titus*; where in the one, *Timothy* is said to be the first Bishop of *Ephesus*, and in the other, *Titus* is said to be the first Bishop of the Church of the *Cretians*: to both which places wee answer.

That these two Postscripts (and so all the rest) are no part of Canonical Scripture. And therefore our former and ancients English translations, though they have these Postscripts, yet they are put in a small character different from that of the Text. Although our Episcopal men of late in newer impressions have enlarged their Phylacteries, in putting those Postscripts in the same full character with that of the Text, that the simple might beleieve they are Canonical Scripture. The Papists themselves (*Baronius*, *Serrarius*, and the *Rhemists*) confesse that there is much falsity in them. The first Epistle to *Timothy*, is thus subscribed: *the first to Timothy was written from Laodicea, which is the chiefest City of Phrygia Pacatiana.* Here wee demand, whether *Paul* when hee writ the first Epistle to *Timothy*, was assured he should live to write a second, which was written long after? And if not; How comes it to bee subscribed, *the first to Timothy*, which hath relation to a second? Besides, the Epistle is said to bee writ from *Laodicea*, whereas *Beza* in his Annotations proves apparently, that it was written from *Macedonia*; to which Opinion *Baronius* and *Serrarius* subscribe: It is added, *Which is the chiefest City of Phrygia Pacatiana.* But this Epithet is nowhere read in the Writers of those ages, saith *Beza*, *Sed apud recentiores illos, qui Romani imperii jam inclinantis provincias descripserunt.* So that by this place it is evident, that the subscription was added a long while after the writing.

writing of the Epistles by some men, for the most part *vel indoctis*, saith Beza, *vel certe non satis attentis*, Either by a Learned, or negligent man.

The second Epistle is thus subscribed; *The second Epistle unto Timothy, ordained the first Bishop of the Church of the Ephelians, was written from Rome, when Paul was brought before Nero the second time.* Now these words *Ordained the first Bishop*, is wanting, saith Beza, in *quibusdam vetustis codicibus*, in *veteri vulgatâ editione*, & *apud Syrum interpretem*. If Saint Paul had written this Postscript, he would not have said, *To Timothy the first Bishop, &c.* whereas it was not yet certain whether ever there should bee a second. Neither would it bee said when *Paul was brought, &c.* But when I was the second time brought before Nero. The Syriack Interpreter reads it, *Here ends the second Epistle to Timothy written from Rome.*

The Epistle to Titus is thus subscribed: *Written to Titus, Ordained first Bishop of the Church of the Cretians, from Nicopolis of Macedonia.* Here it is said that this Epistle was written from *Nicopolis*, whereas it is clearé that *Paul* was not at *Nicopolis* when he wrote it. *Tit. 3. 12.* *Be diligent to come to me at Nicopolis, for I have determined there to winter.* Hee doth not say, *Here to winter*, but *There*; Where note, for the present he was not there. And besides it is said, that *Titus* was *Ordained the first Bishop, &c.* And who was the second? or was there ever a second? And also *He is said to be Bishop*, not onely of a Diocess, but of all Creet. Was there ever such a second Bishop? Adde, lastly, that it is said, *Bishop of the Church of the Cretians*; Whereas it would bee said of the *Churches of the Cretians*. For the Christian Churches of any Nation are called Churches by *Luke* and *Paul*, not Church. Therefore *Codex Claremontanus* subscribes; *Here ends the Epistle to Titus*, and no more. So the Syriack; *Finitur Epistola ad Titum que scripta fuit à Nicopoli*. The old Vulgar Edition hath nothing of the Episcopacy of *Titus*. By all this it appears, that if the Bishops had no more authority to urge us to subscribe to their Ceremonies, then they have authority for their Episcopal Dignity by these Subscriptions, there would be no more subscription to Ceremonies in the Churches of England.

But some will say, that there is one objection out of Scripture yet unanswered, and that is from the inequality that was betweene the twelve Apostles, and the seventy Disciples.

To which we answer;

First, that it cannot be proved that the twelve Apostles had any superiority over the seventy, either of Ordination, or Jurisdiction, or that there was any subordination of the seventy unto the twelve: but suppose it was, yet we answer

Secondly



Secondly, that a superiority and inferiority between Officers of different kinds, will not prove that there should be a superiority and inferiority between Officers of the same kind. No man will deny but that in Christs time, there were Apostles, Evangelists, Prophets, Pastors, and Teachers, and that the Apostles were superior to Evangelists and Pastors But it cannot be proved, that one Apostle had any superiority over another Apostle, or one Evangelist over another. And why then should one Presbyter be over another? Hence it followeth, that though we should grant a superiority between the twelve and the seventy, yet this will not prove the question in hand. Because the question is concerning Officers of the same kind, and the instance is of Officers of different kinds, amongst whom no man will deny but there may be a superiority and inferiority, as there is amongst us between Presbyters and Deacons.

And now let your *Honours* judge (considering the premisses) how far this Episcopal government is from any *Divine right*, or *Apostolical Institution*: And how true that speech of *Hierome* is, that a Bishop as it is a superiour Order to a Presbyter, is an *Humane presumption*, not a *Divine Ordinance*.

But though Scripture fails them, yet the indulgence and Munificence of *Religious Princes* may support them, and to this the *Remonstrant* makes his next recourse, yet so as he acknowledgeth here, *Engagements to Princes onely for their accessory dignities, titles, and Maintenance; not at all for their stations and functions*, (wherein yet the author plainly acknowledgeth a difference between our *Bishops* and the *Bishops of old* by such accessions.)

For our parts, we are so farre from envying the gracious Munificence of pious Princes, in collating honourable maintenance upon the Ministers of Christ, that we beleeve, that even by Gods own Ordinance, double Honour is due unto them.

And that by how much the *Ministry of the Gospell* is more honourable then that of the *Law*, by so much the more ought all that embrace the *Gospell*, to be carefull to provide, that the *Ministers of the Gospell* might not onely live, but maintain Hospitality, according to the Rule of the *Gospell*. And that worthy Gentleman spake as an Oracle, that said, *That scandalous Maintenance is a great cause of a scandalous Ministry*.

Yet we are not ignorant, that when the Ministry came to have *Agros, domos, locationes, vehicula, equos, latifundia*, as (hry-

*Joſt. Hom. 86 in Matth.* That then *Religio peperit divitias*, & *filia devoravit Matrem*, Religion brought forth riches, and the Daughter devoured the Mother; and then there was a voice of Angels heard from Heaven; *Hodie venenum in Eccleſiam Chriſti cecidit*. This day is poiſon ſhed into the Church of Chriſt.

And then it was that *Ierem* complained, *Chriſti Eccleſia poſtquam ad Chriſtianos principes venit*, *potentiâ quidem & divitiis major*, ſed *virtutibus minor facta eſt*. Then alſo was that Conjunction found true; That when they had wooden Chalices, they had golden Priests; but when their Chalices were golden, their Priests were wooden.

And though we do not think, there is any ſuch impoſſibility, but that large Revenues may be happily managed with an humble ſociableneſſe, yet is very rare to finde. History tells us, that the ſuperfluous revenues of the Biſhops not onely made them neglect their Miniſtery, but further uſhered in their ſtately and pompous attendance; which did ſo elevate their ſpirits, that they inſulted over their brethren, both Clergy and People, and gave occaſion to others to hate and abhorre the Chriſtian Faith, Which *Eusebius* ſets forth fully in the pride of *Paulus Samofatenus*, vvho notwithstanding the meanneſſe and obſcurity of his birth, aftervvards grew to that height of inſolency and pride in all his carriage, eſpecially in that numerous traine that attended him in the ſtreets, and in his ſtately throne raiſed after the manner of Kings and Princes, that *Fides noſtra invidia, & odio, propter ſaſtam & ſuperbiam cordis illius, facta fuerit obnoxia*; The Chriſtian Faith vvvas expoſed to envy and hatred through his pride.

*Euseb. lib. 7.  
cap. 29.*

And as their ambition (fed vvith the largeneſſe of their revenues) diſcovered it ſelf in great attendance, ſtately dvvellings, and all Lordly pomp, ſo *Hierom* complains of their pride in their ſtately ſeates, *qui velut in aliqua ſublimi ſpecula conſtituti, vix dignantur videre mortales & alloqui ſervos ſuos*: vvho ſitting aloft as it were in a vvatch-tovver, vvill ſcarce deigne to looke upon poore mortalls, or ſpeake to their fellovv-ſervants.

Here vve might be large in multiplying ſeveral teſtimonies againſt the pride of Eccleſiaſticall perſons, that the largeneſſe of their revenues rayſed them to: but we will conclude vvith that grave complaint of *Sulpitius Severus*.

*Ille qui antè pedibus aut aſello ire conſueverat, ſpumante equo ſuperbus invehitur; parvâ prius ac vili cellula contentus habitare, erigit celſa Laquearia, conſtruit multa conclavia, ſculpit poſtes, pingit armaria,*  
*viſtem.*



*vestem respuat grossiorem, indumentum molle desiderat, &c.* Which because the practice of our times hath already turned into English, we spare the labour to translate.

Onely suffer us (being now to give a *Vale* to our Remonstrants arguments) to recollect some few things.

First, whereas this Remonstrant saith; *If we do not shew out of the true & genuine writings of those holy men, that lived in the Apostles dayes a clear & received distinction of Bishops, Presbyters, and Deacons, as three distinct subordinate callings, with an evident specification of the duty belonging to each of them: Let this claimed Hierarchy be for ever rooted out of the Church:* We beseech you, let it be remembred how we have proved out of the *genuine and undeniable writings of the Apostles themselves*, that these are not three distinct callings: *Bishops are Presbyters, being with them all one, Name and Office*, and that the distinction of Bishops and Presbyters was not of *Divine* Institution, but *Humane*: and that these Bishops, in their first Institution did not differ so much from Presbyters, as our present Bishops differ from them. Pag. 22.

Secondly, Whereas this Remonstrant saith, *If our Bishops challenge any other power then was by Apostolike authority delegated to, and required of Timothy and Titus, and the Angels of the Asian Churches: Let them be disclaimed as usurpers.* Wee desire it may be remembred, how we have proved first; that *Timothy and Titus* and the Angels who are *Diocesan Bishops*; and secondly, that our Bishops challenge (if not in their *Polemickes*, yet in their *Practicks*) a power that *Timothy and Titus*, and those Angels never did. Pag. 23.

Thirdly, Whereas this Remonstrant saith, *If there can be better evidence under Heaven for any matter of fact, let Episcopacy be for ever abandoned out of Gods Church:* We beseech you remember how weak we have discovered his Evidence to be; and then the *Inference* upon all these we humbly leave to your Honours *Wisdom and Justice*. Pag. 24.

#### SECT. XIV.

HAVING thus considered the validity of those arguments, whereby this Remonstrant would suffult *Episcopacy*, we descend now to inquire, what satisfaction he gives to those objections, which himself frames as the main, if not the sole arguments, that *Episcopacy* is assailable by, and they are two.

First, that pleading the Divine right of Episcopacy is to the prejudice of Sovereignty. Secondly, that it casts a dangerous imputation upon all those Reformed Churches that want this Government.

To the first, the prejudice of Sovereignty; he answers there is a compatibleness in this case of Gods Act, and the Kings: it is God that makes the Bishop, the King that gives the Bishoprick.

But we have proved already, that God never made a Bishop, as he stands in his Superiority over all other Presbyters, he never had Gods Fiat: and if they disclaim the influence of sovereignty unto their creation to a Priority, and assert that the King doth not make them Bishops, they must have no being at all. Sure we are, the Laws of the Land proclaim, that not only Bishopricks, but Bishops and all the Jurisdiction they have, is from the King: whereas the Remonstrant acknowledgeth no more, but the bare \* place and exercise to be from Regall donation, which cannot be affirmed without apparent prejudice of that Sovereignty which the Lawes of the Land have invested our Princes with.

And for his unworthy comparison of Kings in order to Bishops, and Patrons in order to their Clerkes, when he shall prove that the Patron gives ministerial power to his Clerke, as the King according to our Laws gives Episcopall power to the Bishop, it may be of some conducement to his cause; but till then, we leave the unsuitnesse of this comparison, and the unthankfulnesse of those men to the indulgence of their Sovereigne, to their deserved recompence.

His learned answer to such men as borrowing Saint Ieroms phrase, speake Saint Pauls truth, is in summe this:

That he knowes not how to prescribe to mens thoughts, but for all his Rhetoricke, they will think what they list; but if they will grant him the question, they shall soon be at an end of the quarrell: which one answer if satisfactory, would silence all controversies to as good purpose as he did Bellarmine, who said, Bellarmine saith it is thus, and I say it is not, and where is Bellarmine now?

To the second objection, that Episcopacie thus asserted casts an imputation upon all the reformed Churches, that want that Government, he saith, that the objection is intended to raise envie against them; who (if they may be beleevd) love and honour those sister-Churches, and blesse God for them.

But do they out pluck all this envie upon themselves, who in their Conferences, Writings, Pulpits, Universities, Disputes, High Commission, Declamations, have disclaimed them as no Churches, that have

dis-

37. Hen. 8.

cap. 17.

\*The Remonstrant here acknowledges the same of the King, that Frier Simon a Florentine did of the Pope, who affirmed the degree of a Bishop was *de jure divino*, but every particular Bishop *de jure Pontificio*.  
Hist. cont. Irid.

Pag. 28, 29.

Pag. 29.



disclaimed the Prelates and have honoured the most glorious *Lights* of those Reformed Churches, Calvin, Beza, and others with no better titles then of *Rascals, Blasphemers ? &c.*

But the pith of his answer after a few good words is this, that no such consequent can be drawn from their opinion; for their *Ius divinum* pleads only for a *Iustificableness* of this holy calling: not for an absolute necessity of it, *Warranting it where it is, and requiring it where it may be had; but not fixing upon the Church that wants it, the defect of any thing of the Essence of a Church, but only of the glory and perfection of it*; neither is it their sin, but their misery.

And is it so, doth not this *Ius divinum* argue a *Necessitie*, but onely a *Iustificableness* of this calling? nor is the want of it a want of any thing of Essence, but onely of perfection? we had thought, that page the 20th, where this *Remonstrant* strives to fetch the *pedegree* of *Episcopacie* from no lesse than *Apostolicall*; and in that right *Divine institution* he had reckoned it among those things, which the Apostles ordained for the succeeding administration of the Church in *essentiall matters*: but here it seemes he is willing to retract what there fell from him: there it was to his advantage to say, this Government was a thing essentiall to the Church, and here it is no lesse advantage to say, it is not essentiall.

But if it be not Essentiall, then what is the reason that when a *Priest* who hath received Orders at *Rome*, turnes to us, they urge not him to receive ordination among us again: but when some of our brethren, who flying in *Queene Maries* dayes, had received *Imposition of hands* in the Reformed Churches beyond the Seas, returned again in the dayes of *Queene Elizabeth*, they were urged to receive *Imposition of hands* againe from our Bishops, and some did receive it. If those Churches that want Bishops, want nothing essentiall to a Church; then what *Essentiall* want was there in the Ordination of those *Ministers* that received *Imposition of hands* in those Churches, that might deserve a *Re-ordination*, more than if they had first received their Ordination at *Rome*?

And what is the reason that Bishop *Mountague* so confidently affirms, that Ordination by Episcopall hands is so necessary, as that the Church is no true Church without it, and the Ministry no true Ministry, and ordinarily no salvation to be obtained without it? And if this *Remonstrant* should leave Bishop *Mountague* to answer for himself, yet notwithstanding he stands bound to give us satisfaction to these two questions, which arise from his own Book.

First,

*Originem Ec-  
clesiasticarum  
tem p rioris  
pars post: in,  
463, 464.*

First, whether that Office, which by divine right hath the sole power of Ordaining, and Ruling all other Officers in the Church, (as he saith Episcopacie hath) belong not to the Being, but onely to the glory and perfection of a Church? Secondly, there being (in this mans thoughts) the same *Ius divinum* for Bishops, that there is for Pastors and Elders, whether if those Reformed Churches wanted Pastors and Elders too, they should want nothing of the Essence of a Church, but of the perfection and glory of it?

But this Remonstrant seemes to know so much of the minde of those Churches, that if they might have their option, they would most gladly embrace Episcopall Government, as little differing from their own Moderatorship, save onely in the perpetuities of it, and the new Invention (as he odiously calls it) of lay-Elders. But no question those learned Worthies that were intrusted by the Churches to compile their Confessions, did comprise their Indgements better than the Composer of this Remonstrance. And to his presumption, we oppose their Confession. We will begin with the French Church, who in their Confession speake thus:

*'Credimus veram Ecclesiam gubernari debere eâ politiâ, quam Dominus noster Iesus Christus sancivit, itâ videlicet, ut sint in ea Pastores, Presbyteri, sive Seniores, & Diaconi, ut doctrinæ puritas retineatur, &c. Art. 29. Credimus omnes Pastores ubicunque collocati sunt, eâdem & aquali potestate inter se esse præditos sub uno illo capite summoque & solo universali Episcopo Iesu Christo. Art. 30. Gallica Confessionis. Credimus veram hanc Ecclesiam debere regi, ac gubernari, spirituali illâ politiâ, quàm nos Deus ipse in*

We believe that the true Church ought to be governed by that policy which Christ Jesus our Lord established, viz. that there be Pastors, Presbyters, or Elders, and Deacons. And again, We believe that all true Pastors whereever they be, are endued with equal and the same power, under one chief Head and Bishop Christ Jesus. Consonant to this the Dutch Churches: We believe (say they) the true Church ought to be ruled with that spiritual policy which God hath taught us

in



verbo suo edocuit; ita ut sint  
in ea Pastores ac Ministri, qui  
purè & concionentur, & Sa-  
cramenta administrent; sint  
quoque Seniores & Diaconi,  
qui Ecclesiæ Senatū consti-  
tuant, ut his veluti mediis ve-  
ra Religio conservari, Homi-  
nèsque vitiis dediti spirituali-  
ter corripi & emendari pos-  
sint. Tunc enim ritè & ordi-  
natè omnia fiunt in Ecclesiâ,  
cùm viri fideles, & pii ad e-  
jus gubernationem deliguntur  
juxta Divi Pauli præscrip-  
tum, 1 Tim. 3. Confes. Belgic. Art. 30. Caterùm ubicunque

in his Word, to wit, that  
there be in it Pastors to  
preach the Word purely,  
Elders and Deacons to con-  
stitute the Ecclesiastical Se-  
nate, that by these means  
Religion may be preserved,  
and manners corrected. And  
so again, We believe where-  
ever the Ministers of God  
are placed, they All have the  
same equal Power and Au-  
thority, as being All equally  
the Ministers of Christ.

locorum sunt verbi Dei Ministri, eandem atque aequalens  
Omnes habent tum Potestatem tum Authoritatem, ut qui  
sunt aequè Omnes Christi unici illius universalis Episcopi  
& capit is Ecclesiæ Ministri.

In which Harmony of these Confessions, see how both Churches agree in these five points:

First, That there is in the Word of God, an exact form of Government set down; *Deus in verbo suo edocuit.*

Secondly, That this form of Government Christ established in his Church; *Jesus Christus in Ecclesiâ sancivit.*

Thirdly, That this form of Government is by Pastors, Elders, and Deacons.

Fourthly, That the true Church of Christ ought to be thus governed; *Veram Ecclesiam debere regi.*

Fifthly, That all true Ministers of the Gospel are of equal power and authority.

For the reason he assigns, why those Churches should make this Option, we cannot enough admire that such a passage should fall from his pen, as to say, There is little difference between their *πρεσβυτερια*, and our Episcopacy, save onely in perpetuity and lay-Elders; for who knows not that between these two there is a vast a difference

1.

2.

3.

4.

5.

as between the *Duke of Venice* and an *absolute Monarch*. For, 1, the Moderator in *Geneva* is not of a superiour order to his Brethren; nor 2, hath an Ordination differing from them; nor 3, assumes power of sole Ordination or Jurisdiction; nor hath he 4, maintenance for that Office above his Brethren; nor 5, a Negative voice in what is agreed by the rest; nor 6, any further power than any of his Brethren. So that the difference between our Bishops and their Moderators is more then *Little*: But if it be so little as this *Remonstrant* here pretends; then the *Alteration* and *Abrogation* of *Episcopacy* will be with the lesse difficulty, and occasion the less disturbance.

## SECT. XV.

BUT there is another thing, wherein our *Episcopacy* differs from the *Geneva Moderatorship*, besides the perpetuity; and that is the exclusion of the *Lay-Presbytery*, which (if we may believe this *Remonstrant*) never till this age had footing in the *Christian Church*.

In which assertion, this *Remonstrant* concludes so fully, with *Bishop Halls Irrefragable Propositions*, and his other Book of *Episcopacie* by *Divine right*, as if he had conspired to swear to what the Bishop had said.

Now, though we will not enter the Lists with a man of that learning and fame, that Bishop Hall is, yet we dare tell this *Remonstrant*, that this his assertion hath no more truth in it, then the rest that we have already noted. We will (to avoid prolixity) not urge those \* three known Texts of Scripture, produced by some for the establishing of Governing Elders in the Church, not yet vindicated by the Adversaries,

Nor will we urge that famous Text of \* *Ambrose* in 1 Tim. 5. But if there were no *Lay-Elders* in the Church till this present age, we would be glad to learn, who they were of whom *Origen* speaks, when he tells us, it was the Custome of Christian Teachers, first to examine such as desired to heare them, of whom there were two orders; the first were *Catechumeni*, or beginners; the other was of such as were more perfect: among whom ἐσὶ τῆς τεταγμένης πρὸς τὸ φιλοπευθεῖν τῆς βίης καὶ τὰς ἀγωγὰς τῶν προσφύτων, &c. Nonnulli prepositi sunt qui in vitam & mores eorum qui admittuntur inquirent, ut qui turpia committant eos communi Catu interdicannt qui verò ab istis abhorrent, ex anima complexi, meliores quotidie reddant.

There

\* 1 Tim. 5. 17.  
1 Cor. 12. 28.  
Rom. 12. 8.  
\* Unde & Synagoga, & populus Ecclesie seniores habuit, quorum sine Consilio nihil agebatur in Ecclesia. Quodquam negligentia ob solverit nescio, nisi forte Doctorum desidia, aut magis superbia, dum soli volunt aliquid videri.  
Origen. Lib. 3. contra Celsum.



There are some ordained to inquire into the life and manners of such as are admitted into the Church, that they may banish such from the publique Assembly, that perpetrate scandalous Acts; which place tells us plainly :

First, that there were some in the higher forme of hearers (not Teachers) who were *Censores morum* over the rest. Secondly, that they were designed or constituted to this work, *τεταγμένοι*. Thirdly, that they had such Authority intrusted into their hands, as that they might interdict such as were scandalous from the publique Assemblies. We would gladly know, whether these were not, as it were, *Lay-Elders*?

That there were such in the Church (distinguished from others that were called to teach) appeares. *Augustine* writing to his Charge, directs his Epistle, *Dilectissimis fratribus, Clero, Senioribus, & universa Plebi Ecclesie Hipponensis*: where first there is the general compellation, *Fratribus, Brethren*; Then there is a distribution of these Brethren into the *Clergie, the Elders, and the whole People*; so that there were in that Church Elders distinguished both from the Clergie, and the rest of the People.

Epist. 137.

So again, *Contra Cresconium Grammaticum*: *Omnes vos Episcopi, Presbyteri, Diaconi, and Seniores scitis*; All you Bishops, Elders, Deacons, and Elders do know. What were those two sorts of Elders there mentioned in one comma, and *ibidem* cap. 56. *Peregrinus Presbyter & Seniores Ecclesie Musticana Regionis tale desiderium prosequuntur*; where again we read of Elder and Elders, Presbyter, and Seniors in one Church.

Lib. 3. cap. 1.

Both those passages are upon record in the publick acts, which are more fully set down by *Baronius, Anno 303. Num. 15, 16, 17*. As also by *Albaspinem*, in his Edition of *Optatus*: in which Acts the Seniors are often mentioned. In that famous relation of the purging of *Cacilianus* and *Felix*, there is a copie of a Letter; *Fratribus & filiis: Clero & Senioribus, Fratribus in Domino aeternam salutem*: Another Letter is mentioned a little before, *Clericis & Senioribus Cirthensum in Domino aeternam Salutem*. These Seniors were interested in affaires concerning the Church as being the men, by whose advice they were managed.

The Letter of *Purpurinus* to *Silvanus* saith, *Aabibete conclericos, & seniores plebis, Ecclesiasticos Viros, & inquirant quæ sint iste Dissensiones: ut ea quæ sunt secundum fidei Præcepta fiant*; Where we see the joynt power of these Seniors, with the Clergie in ordering Eccle-

statistical affairs; that by their wisdom and care peace might be settled in the Church; for which cause, these *Seniors* are called *Ecclesiastical men*; and yet they are distinguished from *Clergie men*.

They are mentioned again afterwards by *Maximus*, saying, *Loquor nomine SENIORUM Populi Christiani. Greg. Mag.* distinguisheth them also from the Clergie: *Tabellarium cum consensu SENIORUM & Cleri memineris Ordinandum.*

*Aug. Serm.*  
*19. de Verb.*  
*Dom.*

These *Seniors* had power to reprove offenders, otherwise why should *Augustine* say, *Cum ob errorem aliquem à Senioribus arguatur, & imputatur alicui cur abrius fuerit, cur res alienas pervaserit, &c.* when they were by the Elders reprov'd for their errors, and drunkenness is laid to a mans charge, &c. So that it was proper to the *Seniors* to have the cognizance of Delinquents, and to reprove them.

*August. in*  
*Psal. 38.*  
*Corc. 2.*

The same *Augustine* in *Psal. 36. Necesse nos fuerat Primiani causam, quoniam, &c. Seniorum literis ejusdem Ecclesie postulantibus audire.* Being requested by Letters from the *Seniors* of that Church, it was needful for me to hear the cause of *Primian*, &c.

So again, *Optatus*, who mentioning a persecution that did for a while scatter the Church, saith, *Erant Ecclesia ex auro & argente quàm plurima Ornamenta, qua nec defodere terra, nec secum portare poterat, quare fidelibus Senioribus commendavit Albaspineus*, that learned Antiquary, on that place acknowledges, that Besides the Clergie there were certain of the Elders of the people, men of approved life, that did tend the affairs of the Church, of Whom this place is to be understood.

By all these testimonies it is apparent; first, that in the ancient Church there were some called *Seniors*. Secondly, that these *Seniors* were not Clergie men. Thirdly, that they had a stroke in governing the Church, and managing the affairs thereof. Fourthly, that *Seniors* were distinguished from the rest of the people.

*Page. 22.*

Neither would we desire to chuse any other Judges in this whole controversy; then whom himself constituted; Forreign Divines, taking the general Suffrage and practice of the Churches, and not of particular men.

As for the learned *Spanhemius* whom he produceth, though we give him the deserved honour of a worthy man: yet we think it too much to speak of him, as if the judgment of the whole Church of Geneva were incorporated into him, as this Remonstrant doth. And for *Spanhemius* himselfe, we may truly say, in the place cited,



he delivered a complement, rather than his judgement, which in *De-dicatorie Epistles* is not unusuall. We know that reverend *Calvins* and learned *Beza* have said as much upon occasion in their *Epistles*, and yet the Christian world knowes their Judgement was to the contrary

Little reason therefore hath this Remonstrant, to declaine against all such as speake against this Government as unlawfull, with the termes of *Ignorance* and *spitefull Sectaries*, because they call the Government unlawfull: had they proceeded further to call it Antichristian, (which he charges upon them) they had said no more, then what our eares have heard some of their principall Agents, their *Legati à Latere* speake publikely in their visitations: *That however the Church of England be as sound, and Orthodox in her Doctrine as any Church in the World, yet in our Discipline and Government we are the same with the Church of Rome*, which amounts to as much as to say the Government is Antichristian, unless they will say, the Government of *Rome* is not so, nor the Pope Antichrist.

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Doct. Duck.

## SECT. XVI.

NOW our Remonstrant begins to leave his dispute for the Office, and flowes into the large praises of the Persons, and what is wanting in his Arguments for the Place, thinks to make up in his *Encomiasticks* of the Persons, that have possesst that place in the Church of God: and tells us, that the Religious Bishops of all times are and have been they that have strongly upheld the truth of God against Satan and his Antichrist. It is well he sets this crown only upon the heads of Religious Bishops, as knowing that there are and have been some Irreligious ones, that have as strongly upheld Satan and his Antichrist against the truth of God. But the Religious Bishops are they that have all times upheld the truth. What? they? and onely they? did never any uphold the truth, but a Religious Bishop? did never any Religious Minister or Professour preach, or write, or die, to uphold the truth, but a Religious Bishop? if so, then there is some perswasive strength in that he saith; and a credulous man might be induced to think, *If Bishops go down, truth will go down too*: But if we can produce for one Bishop many others that have been valiant for the truth, this Rhethoricall insinuation will contribute no great help to their establishment. Nor indeed any at

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Pag. 35.

\* We may rather think that they would have done more. Remem-  
bring what *Martinus* was wont to say to his friend *Sulpitius*, *Neququam sibi in Episcopatu eam virtutum Grati-  
am suppeticisse, quam prius se habuisse memi-*  
*nisset.* *Sulpitius* *Severus Dial. 2.*

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unlesse he were able to make this good of our times, as well as of all others, which he assaies; for saith he, *Even amongst our own how many of the reverend & learned Fathers of the Church now living, have spent their spirits, & warne out their lives in the powerfull opposition of that man of sin? how many? I Sir, we would fain know how many: that there are some that have stood up to beare witnesse against that Man of sin, we acknowledge with all due respect, to the Learning and worth of their Persons. But that their Episcopall dignity hath added either any flame to their zeal, or any Nerves to their ability, we cannot believe, nor can we think they would have done lesse in that cause, though they had beene no Bishops.*

But what if this be true of some Bishops in the Kingdome, is it true of all? are there not some that have spent their spirits in the opposition of *Christ*, as others have in the opposition of *Antichrist*? and are there none but *Zealous, Religious Prelates* in the Kingdom? are there none upon whom the guilt of that may meritoriously be charged, which others have convincingly and meritoriously opposed? And are there not some Bishops in the Kingdome, that are so far from opposing the *Man of sin*, that even this *Remonstrant* is in danger of suffering under the name of *Puritan* for daring to call him by that name? we doubt not but this *Remonstrant* knowes there are.

But if he will against the light of his own Conscience, beare up a known error out of private respects, (we will not say these papers) but his own Conscience, shall one day be an evidence against him before the dreadfull Tribunall of the Almighty.

But there is yet a second thing that should endeare *Episcopacie*, and that is the careful, peaceable, painfull, conscionable manning of their Charges; to the great glory of God, and the comfort of his faithfull people. Which (in not seeming to urge) he urgeth to the full and beyond. This care, conscience, paines of our Bishops, is exercised and evidenced, either in their Preaching, or in their Ruling; for their Preaching, it is true, some few there are that *Labour in the Word and Doctrine*; whose persons in that respect we Honour: but the most are so far from Preaching, that they rather discountenance, discourage, oppose, blaspheme Preaching.

It was a *Non-preaching Bishop*, that said of a *Preaching Bishop*, He was a *Preaching Coxcomb*. As for the discharge of their office of ruling, their entrusting their *Chancellors*, and other Officers with their visitations, and Courts (as ordinarily they do, whiles themselves attend the Court) doth abundantly witnesse their care in it.

The



The many and loud cries of the intolerable oppressions and tyrannies of their Court-proceedings; witnesse *their peaceableness*, their unjust fees, exactions, commutations; witnesse *their conscionableness* in managing their Charges, to the great glory of God, and the comfort of his faithfull people.

And hence it is that so many at this day hear ill; (how deservedly, saith this Remonstrant, God knows;) and do not your Honours know, and doth not this Remonstrant know? and doth not all the Nation (that will know any thing) know how deservedly *Some*, nay, *Most*, nay, *All the Bishops of this Nation* hear ill, were it but onely for the late Canons and Oath? *But why should the faults of some, diffuse the blame to all?* Why? by your owne argument, that would extend the deserts of some, to the patronage of *All*; and if it be a fault in the impetuous and undistinguishing *Vulgar*, so to involve all, as to make *Innocency* it self a sin; what is it in a Man able to distinguish, by the same implication, to throwd sinne under *Innocencie*, the sin of many under the *Innocency* of a few?

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But have our Bishops indeed beene so carefull, painfull, conscionable, in managing their Charges? how is it then that there are such manifold scandalls of the inferiour Clergy presented to your Honours view, which he cannot mention without a bleeding heart; and yet could finde in his heart (if he knew how) to excuse them? and though he confesse them to be the shame and misery of our Church, yet is he not ashamed to plead their cause at your Honours BARRE, *Omniphrius*-like, that was the Advocate of every bad cause; and to excite you by *Constantines* example (in a different Cause alleadged) if not to suffer those Crimes, which himselfe calls hatefull, to passe unpunished, yet not to bring them to that open and publique punishment they have deserved.

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But what, if pious *Constantine* (in his tender care to prevent the Divisions that the emulation of the Bishops of that age, enraged with a spirit of envie and faction, were kindling in the Church, lest by that meanes the Christian Faith should be derided among the Heathens) did suppress their mutuall accusations, many of which might be but upon surmises; and that not in a Court of Justice, but in an Ecclesiasticall Synode; shall this be urged before the highest Court of Justice upon earth, to the patronizing of *Notorious scandalls*, and hatefull enormities, that are already proved by evidence of cleare witnesse?

But oh forbid it to tell it in Gath, &c. What, the sin? alas, that is done.

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done already; Do we not know, the drunkenesse, profanenesse superstition, Popishnesse of the English Clergie rings at *Rome* already? yes undoubtedly; and there is no way to vindicate the Honour of our *Nation, Ministry, Parliaments, Sovereigne, Religion, God*; but by causing the punishment to ring as farre as the sin hath done; that our adversaries that have triumphed in their sin, may be confounded at their punishments. Do not your *Honours* know, that the plaistring or palliating of these rotten members, will be a greater dishonour to the Nation and Church, then their cutting off; and that the personall acts of these *sonnes of Belial*, being connived at, become Nationall sins?

But for this one fact of *Constantine*, we humbly crave your *Honours* leave to present to your wisdom three Texts of Scripture, *Ezek. 44. 12. 13. Because they ministered unto them before their Idols, and caused the house of Israel to fall into iniquity, therefore have I lift up my hand unto them, saith the Lord, and they shall beare their iniquity. And they shall not come neere unto me, to do the Office of a Priest unto me, nor to come neere unto any of mine holy things in the most holy place, &c.*

The second is *Jerem. 48. 10. Cursed be he that doth the work of the Lord negligently*; and the third is, *Judges 6. 31. He that will plead for Baal, let him be put to death while it is yet morning*. We have no more to say in this; whether it be best to walk after the *President of Man*, or the *Prescript of God*, your *Honours* can easily judge.

## SECT. XVII.

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**B**UT stay, saith this *Remonstrant*; and indeed he might well have stayed and spared the labour of his ensuing discourse, about the Church of *England*, the *Prelaticall* and the *Antiprelaticall* Church: but these *Episcopall* Men deale as the *Papists* that dazle the eyes, and astonish the senses of poor people, with the glorious name of the Church, the Church; *The holy Mother the Church*. This is the *Gorgons head*, as Doctor *White* saith, that hath enchanted them, & held them in bondage to their Errors: All their speech is of the Church, the Church; no mention of the *Scriptures*, of *God the Father*; but all of the *Mother the Church*. Much like as they write of certain *Ethiopians*, that by reason they use no marriage, but promiscuously company together, the children only follow the *Mother*; the *Father* and his name is in no request, but the mother hath all the reputation

\* In his Preface to his Book called, *The way to the True Church. Solinus.*



putation. So is it with the Author of this *Remonstrance*, he styles himself, a *Dutifull son of the Church*. And it hath beene a Custome of late times to cry up the holy *Mother the Church of England*, to call for absolute obedience to *holy Church*; full conformity to the orders of *holy Church*; Neglecting in the meane time *God the Father, and the holy Scripture*.

But if we should now demand of them, what they meane by the *Church of England*? this *Author* seemes to be thunder-stricken at this Question; and calls the very *Question*, a *new Divinity*; where he deales like such as holding great revenues by unjust Titles, will not suffer their Titles to be called in Question. Pag. 39.

For it is apparent, *Ac si solaribus radiis descriptum esset* (to use *Tertullians* phrase) that the word *Church* is an *Equivocall* word, and hath as many severall acceptions as letters; and that *Dolus latet in universalibus*. And that by the *Church of England*; first by some of these men is meant onely the *Bishops*; or rather the two *Archbishops*; or more properly the *Archbishop of Canterbury*: Just as the *Jesuited Papists* resolve the *Church* and all the glorious Titles of it into the *Pope*; so do these into the *Archbishop*, or at fullest, they understand it of the *Bishops and their party met in Convocation*; as the more ingenuous of the *Papists* make the *Pope and his Cardinals* to be their *Church*: thus excluding all the *Christian people and Presbyters of the Kingdome*; as not worthy to be reckoned in the number of the *Church*.

And which is more strange, this *Author* in his *Simplicity* (as he truly saith) never heard, nor thought of any more *Churches of England* then one; and what then shall become of his *Diocesan Churches*, and *Diocesan Bishops*? And what shall we think of *England*, when it was an *Heptarchy*? had it not then seven *Churches*, when seven *Kings*? Or if the *Bounds of a Kingdome* must constitute the *Limits and Bounds of a Church*, why are not *England, Scotland, and Ireland*, all one *Church*? when they are happily united under one gracious *Monarch*, into one *Kingdom*? We read in *Scripture*, of the *Churches of Iudea*, and the *Churches of Galatia*; and why not the *Churches of England*? not that we denie the *Consociation or Combination* of *Churches* into a *Provinciall or Nationall Synod* for the right ordering of them. But that there should be no *Church in England*, but a *Nationall Church*: this is that which this *Author* in his *simplicity* affirms, of which the very rehearfall is a refutation.

**T**Here are yet two things with which this *Remonstrance* shuts up it self, which must not be past without our Obelisks.

First, he scoffs at the *Antiprelatical Church*, and the *Antiprelatical Divisions*; for our parts, we acknowledge no *Antiprelatical Church*. But there are a company of men in the *Kingdom*, of no mean rank or quality, for *Piety, Nobility, Learning*, that stand up to bear witness against the *Hierarchy* (as it now stands:) their usurpations over Gods Church and Ministers, their cruel using of Gods people by their tyrannical government: this we acknowledge; and if he call these the *Antiprelatical Church*, we doubt not but your Honours will consider, that there are many thousands in this Kingdom, and those pious and worthy persons, that thus do, and upon most just cause.

It was a speech of *Erasmus* of *Luther*, *Ut quisque vir est optimus, ita illius Scriptis minimè offendi*; The better any man was, the less offence he took at *Luthers* Writings: but we may say the contrary of the Prelates, *Ut quisque vir est optimus, ita illorum factis magis offendi*; The better any man is, the more he is offended at their dealings. And all that can be objected against this party, will be like that in *Tertullian*. *Bonus vir Cajus Scjrus, sed malus tantum, quia Antiprelaticus*. But he upbraids us with our *Divisions & Subdivisions*, so do the Papists upbraid the Protestants with their *Lutheranisme, Calvinisme, and Zuinglianisme*. And this is that the Heathens objected to the Christians, their Fractures were so many, they knew not which Religion to chuse if they should turn Christians: And can it be expected that the Church in any age should be free from Divisions, when the times of the Apostles were not free? and the Apostle tells us, *It must needs be that there be divisions*: in *Greg. Naz.* dayes there were 600 Errors in the Church; do these any wayes derogate from the truth and worth of Christian Religion?

But as for the Divisions of the Antiprelatical party, so odiously exaggerated by this Remonstrant: Let us assure your Honours, they have been much fomented by the Prelates, whose practice hath been according to that rule of *Machiavil*: *Divide & Impera*, and they have made these divisions, & afterwards complain'd of that which their Tyranny and Policy hath made. It is no wonder, considering the paths our Prelates have trod, that there are Divisions in the Nation. The wonder is our divisions are no more,

*Tertull. advers. Gent.*



no greater; and we doubt not but if they were of that gracious spirit, and so intirely affected to the peace of the Church as *Greg. Naz.* was, they would say as he did in the tumults of the people, *Mitte nos in mare, & non erit tempestas*; rather then they would hinder that sweet *Concordance*, and conspiration of minde unto a Government that shall be every way agreeable to the rule of Gods Word, and profitable for the edification and flourishing of the Church.

A second thing we cannot but take notice of, is the pains this *Author* takes to advance his *Prelaticall Church*: and forgetting what he had said in the beginning: *that this party was so numerous*, it could not be summed; tells us now, *these severall thousands are punctually calculated*. But we doubt not but your Honours will consider that there may be *multi homines, & pauci viri*; and that there are more against them then for them.

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And whereas they pretend, that they differ from us onely in a Ceremony or an Organ-pipe, (which however is no contemptible difference) yet it will appeare that our differences are in point of a superiour Alloy. Though this Remonstrant braves it in his multiplied Queries. *What are the bounds of this Church? what the distinction of the professors and Religion? what grounds of faith? what new Creed do they hold different from their Neighbours? what Scriptures? what Baptisme? what meanes of Salvation other then the rest?* yet if he pleased he might have silenced his owne Queries: but if he will needs put us to the answer, we will resolve them one by one.

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First, if he ask what are the bounds of this Church? we answer him out of the six of their late founded Canons: where we finde the limits of this Prelatical Church extend as farre as from the high & lofty Promontory of Archbishops, to the *Terra incognita* of an, &c.

If what *Distinction of professors and Religion*; we answer, their worshipping towards the East, and bowing towards the Altar prostrating themselves in their approaches into Churches, placing all Religion in outward formalities, are visible differences of these professors and their Religion

If what *new Creed* they have, or what grounds of Faith differing from their Neighbours? we answer, Episcopacy by divine right is the first Article of their Creed, Absolute and blinde obedience to all the Commandements of the Church (that is, the Bishop and his Emissaries) election upon faith foreseen, the influence of works into *Justification*, falling from grace, &c.

If what *Scripture*? we answer, the Apocrypha and unwritten Traditions.

*If what Baptism?* a Baptism of absolute Necessity unto salvation; and yet unſufficient unto ſalvation: as not ſealing grace to the taking away of ſinne after Baptiſme.

*If what Eucharist?* an Eucharist that muſt be adminiſtred upon an Altar or a Table ſet Altar-wiſe, railed in an Eucharist, in which there is ſuch a preſence of Chriſt, (though *Modum nesciunt*) as makes the place of its Adminiſtration the *throne of God*, the place of the *Reſidence of the Almighty*; and impreſſeth ſuch a holineſſe upon it as makes it not only capable, but worthy of Adoration.

*If what Chriſt?* a Chriſt who hath given the ſame power of abſolution to a Prieſt that himſelfe hath.

*If what Heaven?* a Heaven that hath a broad way leading thither, and is receptive of Drunkards, Swearers, Adulterers, &c. ſuch a heaven as we may ſay of it, as the Indians ſaid of the heaven of the Spaniards: Unto that heaven which *ſome of the Prelaticall Church* living and dying in their *ſcandalous ſinnes*, and hatefull enormities go to, let our ſoules never enter.

*If what meanes of Salvation?* we answer, confeſſion of ſinnes to a Prieſt, as the moſt abſolute, undoubted, neceſſary, infallible meanes of Salvation.

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Farre be it from us to ſay with this *Remonſtrant*, We do fully agree in all theſe and all other Doctrinall, and practicall points of Religion, and preach one and the ſame ſaving truths. Nay, we muſt rather ſay as that holy Martyr did, *We thank God we are none of you.*

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Nor do we becauſe of this diſſenſion feare the cenſure of uncharitableneſſe from any but uncharitable men But it is no unuſual thing with the Prelates and their party, to charge ſuch as proteſt againſt their corrupt opinions and wayes, with uncharitableneſſe and Schiſme, as the Papists do the Proteſtants: and as the proteſtants do juſtly recriminate, and charge that Schiſme upon the Papists, which they object to us; So may we upon the Prelates: And if *Auſtin* may be judge, the Prelates are more Schiſmaticks then we. *Quicunque* (ſaith he) *invident bonis, ut quarant occasiones excludendi eos, aut degradandi, vel crimina ſua ſis defendere parati ſunt (ſi objecta vel prodita fuerint) ut etiam conventiculorum congregationes vel Eccleſie perturbationes cogitent excitare, jam ſchiſmatici ſunt.* Whoſoever envie thoſe that are good, and ſeek occasions to exclude and degrade them, and are ſo ready to defend their faults, that rather then they will leave them, they will deviſe how to raiſe up troubles in the Church, and drive men into conventicles and corners, they are the Schiſmaticks.

And that all the world may take notice what juſt cauſe we have



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to complain of Episcopacie, as it now stands, we humbly crave leave  
to propound these *Queries*.

*Queries about Episcopacie,*

**W**Hether it be tolerable in a Christian Church, that Lord Bishops should be held to be *Jure Divino*; And yet the Lords day by the some men to be but *Jure Humano*? And that the same persons should cry up *Altars* in stead of *Communion-Tables*, and *Priests* in stead of *Ministers*, and yet not *Judaize*, when they will not suffer the Lords Day to be called the Sabbath-day, for feare of *Judaizing*? Whereas the word *Sabbath* is a generall word, signifying a day of rest, which is common as well to the Christian Sabbath, as to the Jewish Sabbath, and was also used by the Ancients, *Ruffinus in Psal. 47. Origen. Hom. 23. in Num. Gregory Nazian.*

Whether that assertion, No Bishop, No King; and no Ceremonie, no Bishop; be not very prejudiciall to Kingly Authority? For it seemes to imply, that the Civill power depends upon the Spiritual, and is supported by Ceremonies and Bishops.

Whether seeing it hath been proved, that Bishops (as they are novv asserted) are a meere humane Ordinance, it may not by the same Authority be abrogated, by vvhich it vvas first established; especially, considering the long experience of the hurt they have done to Church and State?

Whether the advancing of Episcopacie into *Jus Divinum*, doth not make it a thing simply unlayvfull to submit to that Government? Because that many conscientious men that have hitherto conformed to Ceremonies and Episcopacy, have done it upon this ground, as supposing that Authority did not make them matters of vvorship, but of Order and Decencie, &c. And thus they satisfied their consciences in answering those Texts, *Colos. 2. 20, 21, 22. Matth. 15. 9.* But novv since Episcopacy comes to be challenged as a Divine Ordinance, how shall vve be responsible to those Texts? And is it not, as it is novv asserted, become an Idoll, and like the Brazen Serpent to be ground to poyvder?

Whether there be any difference in the point of Episcopacy betweene *Jus Divinum* and *Jus Apostolicum*? Because we finde some claiming their standing by *Jus Divinum*; others by *Jus Apostolicum*. But we conceive that *Jus Apostolicum* properly taken, is all one with *Jus Divinum*. For *Jus Apostolicum* is such a *Jus*, which is founded upon the Acts and Epistles of the Apostles, written by them so as to be a perpetuall Rule for the succeeding Administration of the Church, as this Author saith, *Pag. 20.* And this *Jus* is *Jus Divinum*, as well as *Apostolicum*. But if by *Jus Apostolicum* they mean impro-

perly (as some do) such things which are not recorded in the Writings of the Apostles, but introduced, the Apostles being living, they cannot be rightly said to be *Jure Apostolico*, nor such things which the Apostles did intend the Churches should be bound unto. Neither is Episcopacie as it imports a superiority of power over a Presbyter, no not in this sense *Jure Apostolico*, as hath been already proved, and might further be manifested by divers Testimonies, if need did require. We will only instance in *Cassander* a man famous for his immoderate moderation in controverted Points of Religion, who in his *Consultat. Articuli. 14.* hath this saying, *An Episcopatus inter ordines Ecclesiasticos ponendus sit, inter Theologos & Canonistas non convenit? Convenit autem inter omnes, Apostolorum aetate inter Presbyterum & Episcopum nullum discrimen fuisse, &c.*

6. Wether the distinction of *Beza*, between *Episcopus Divinus, Humanus, & Diabolicus*, be not worthy your Honours consideration? By the Divine Bishop, he means the Bishop as he is taken in Scripture, which is one and the same with a Presbyter. By the humane Bishop he means the Bishop chosen by the Presbyters to be President over them, and to rule with them by fixed Lawes and Canons. By the Diabolical Bishop, he means a Bishop with sole power of Ordination and Jurisdiction, Lording it over Gods heritage, and governing by his owne will and authority. Which puts us in minde of the Painter that Limned two pictures to the same proportion and figure; The one he reserved in secret, the other he exposed to common view. And as the phansie of beholders led them to censure any line or proportion, as not done to the life, he mends it after direction: If any fault be found with the eye, hand, foot, &c. He corrects it, till at last the addition of every mans fancy had defaced the first figure, and made that which was the Picture of a man, swell into a monster: Then bringing forth this and his other Picture which hee had reserved, he presented both to the people. And they abhorring the former, and applauding the latter, he cried, *Hunc populus fecit*: This deformed one the People made: This lovely one I made. As the Painter of his Painting, so (in *Beza's* sense) it may be said of Bishops, God at first instituted Bishops, such as are all one with Presbyters; and such are amiable, honourable in all the Churches of God. But when men would be adding to Gods institution, what power, preheminance, Jurisdiction, Lordliness their phansie suggested unto them, this divine Bishop lost his Original beauty, and became to be *Humanus*. And in conclusion (by these and other additions swelling into a Pope) *Diabolicus*.

*Hunc populus  
fecit.*

Whether the Ancient Fathers, when they call *Peter Marke,*  
*James,*



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*James, Timothy, and Titus* Bishops, did not speak according to the Language of the times wherein they lived, rather then according to the true acception of the word Bishop? and whether it be not true which is here said in this Book, that they are called Bishops of *Alexandria, Ephesus, Hierusalem, &c.* in a very improper sense, because they abode at those places a longer time then at other places? For sure it is, if Christ made *Peter* and *James* Apostles (which are Bishops over the whole world) and the Apostles made *Marke, Timothy* and *Titus* Evangelists, &c. it seemes to us that it would have been a great sin in them to limit themselves to one particular Diocese, and to leave that calling in which Christ had placed them.

Whether Presbyters in Scripture are called *πρόνυμφοι & πρεσβύτεροι*, and that it is an office, required at their hands, to rule and to govern, as hath bin proved in this Book; The Bishops can without sin arrogate the exercise of this power to themselves alone, and why they may not with the same lawfulness, impropriate to themselves alone the Key of Doctrine (which yet notwithstanding al would condemn) as well as the Key of Discipline, seeing that the whole power of the Keys is given to Presbyters in Scripture as well as to Bishops; as appears, *Mat. 16. 19.* where the power of the Keys is promised to *Peter*, in the name of the rest of the Apostles, and their successors; & given to all the Apostles, and their successors, *Mat. 18. 19. John. 20. 23.* And that Presbyters succeed the Apostles, appears not onely, *Mat. 28. 20.* but also, *Acts. 20. 28.* where the Apostle ready to leave the Church of *Ephesus* commends the care of ruling and feeding it to the Elders of that Church. To this *Irenaeus* witnesseth, *lib 4. cap. 43. 44.* This Bishop *Jewell* against *Harding*, *Artic. 4. Sect. 5. 6.* saith, that all Pastors have equall power of binding and loosing with *Peter*.

Whether since that Bishops assume to themselves power temporall (to be Barons, and to sit in Parliament, as Judges, and in Court of Star-Chamber, High Commission, and other Courts of Justice) and also power spirituall over Ministers and People, to ordain, silence, suspend, deprive, excommunicate, &c. their spiritual power be not as dangerous (though both be dangerous) and as much to be opposed as their temporal? 1 Because the spiritual is over our consciences, the temporal, but over our purses. 2 Because the spiritual have more influence into Gods Ordinances to defile them, then the temporal. 3 Because spiritual judgements and evils are greater then other. 4 Because the Pope was Antichrist, before he did assume any temporal power. 5 Because the Spiritual is more inward and lesse discerned: and therefore it concerns all those that have Spiritual eyes, and desire to worship God in spirit and truth, to consider, and endeavour.

endeavour to abrogate their Spiritual usurpations as well as their Temporal.

10

Whether *Aerius* be justly branded by *Epiphanius* and *Austin* for a Hereticke (as some report) for affirming Bishops, and Presbyters to be of an equal power?

*Epiphanius* saith he did,  
*Arrium ipsum dogmatum novitate superare.*  
*Austin* saith in *Arrianorum haeresin lapsus.*  
*Epiphanius* accused him, because he said that *superstitium preces* did not *opulari* *eis qui ex hac vita discesserint.* And *Austin* accused *Arrius*, because he said, *Non licet orare, vel offerre pro mortuis oblationem.*

Wee say, as some report, for the truth is, he is charged with heresie meerly and onely because he was an *Arrian*. As for his opinion of the parity of a Presbyter with a Bishop; this indeed is called by *Austin*, *proprium dogma Aerii*, the proper opinion of *Aerius*. And by *Epiphanius* it is called *Dogma furiosum & stolidum*, a mad and foolish opinion, but not an heresie neither by the one nor the other. But let us suppose (as is commonly thought) that he was accounted an Heretick for this opinion: yet notwithstanding, that this was but the private opinion of *Epiphanius*, and borrowed out of him by *Austin*, and an opinion not to be allowed, appeares:

First, because the same Authors condemne *Aerius*, as much for reprehending and censuring the mentioning of the dead in the publique prayers, and the performing of good works for the benefit of the dead. And also for the reprehending *stata jejunia*, and the keeping of the week before Easter as a solemne Fast; which if worthy of condemnation, would bring in most of the reformed Churches in to the censure of Heresie.

Secondly, because not onely Saint *Hierome*, but *Austin* himself, *Sedulius*, *Primasius*, *Chrysostome*, *Theodore*, *Oecumenius*, *Theophilact*; were of the same opinion with *Aerius* (as *Michael Medina* observes in the Council of *Trent*, and hath written, *Lib. 1. de sacr. hom. origine.*) and yet none of these deserving the name of Fools, much lesse to be branded for Hereticks.

Thirdly, because no Coucell did ever condemne this for Heresie; but on the contrary, *Concilium Aquisgranens. sub Ludovico Pio Imp. 1. anno 816.* hath approved it for true Divinity out of the Scripture, That Bishops and Presbyters are equal, bringing the same texts that *Aerius* doth, and which *Epiphanius* indeed undertakes to answer; but how slightly let any indifferent Reader judge.

Whitaker. Respons. ad Campanian. var. 10. hath these words: 11

*Aerium Epiphanius & Augustinus in haereticis numerant, et prater eos antiqui pauci. Et si Presbyterum Episcopo*

Whether the great Apostasie of the Church of *Rome* hath not been, in swerving from the Discipline of Christ, as well as from the doctrine? For so it seems by that text, 2. *Thess. 2. 4.* And also, *Revel. 18. 7* and divers others. And if so, then it much concernes all those that desire the purity of the Church, to consider, how neere the Discipline of the Church of England borders upon Antichrist;

*aequare sit haeticum, nihil Catholicum esse potest. Cum Aerio Hieronymus de Presbyteris omnino sensit illos enim jure divino Episcopis aequales esse statuit.*

lest,



lest, while they endeavour to keep out Antichrist from entering by the door of doctrine, they should suffer him secretly to creep in by the door of Discipline, especially considering, what is here said in this Booke, That by their own confession the Discipline of the Church of England is the same with the Church of Rome.

Whether Episcopacie be not made a place of Dignity, rather than Duty, and desired onely for the great revenues of the place? And whether, if the largenesse of their revenues were taken away, Bishops would not decline the great burthen and charge of soules necessarily annexed to their places, as much as the ancient Bishops did, who hid themselves, that they might not be made Bishops and cut off their cares, rather than they would be made Bishops: whereas now Bishops cut off the cares of those that speak against their Bishopricks?

12

*Saxamen. bift.  
lib. 6. cap. 10.*

How it comes to pass, that in *England* there is such increase of Popery, Superstition, Arminianism, and prophaneness, more than in other Reformed Churches? Doth not the root of these Disorders proceed from the Bishops and their adherents, being forced to hold correspondencie with *Rome*, to uphold their greatness, and their Courts and Canons, wherein they symbolize with *Rome*? And whether it be not to be feared, that they will rather consent to the bringing in of Popery, for the upholding of their dignities, than part with their dignities for the upholding of Religion?

13

Why should *England* that is one of the chiefest Kingdomes in *Europe*, that separates from Antichrist, maintain and defend a Discipline different from all other Reformed Churches, which stand in the like Separation? And whether the continuance in this Discipline will not at last bring us to communion with *Rome*, from which we are separated, and to separation from the other Reformed Churches, unto which we are united?

14

Whether it be fit that the name Bishop, which in Scripture is common to the Presbyters with the Bishops (and not only in Scripture, but also in Antiquity for some hundreds of years) should still be appropriated to Bishops, and ingrossed by them, and not rather to be made common to all Presbyters; and the rather because?

15

First, we finde by woful experience, that the great Equivocation that lieth in the name Bishop, hath been, and is at this day a great prop and pillar to uphold Lordly Prelacy; for this is the great *Goliath*, the master-piece, and indeed the onely argument with which they think to silence all opposers; to wit, the Antiquity of Episcopacie, that it hath continued in the Church of Christ for 1500 years, &c. which argument is cited by this Remonstrant *ad nauseam usque*.

*usque & usque.* Now it is evident that this argument is a *Paralogism*, depending upon the Equivocation of the name Bishop. For Bishops in the Apostles time were the same with Presbyters in name and office, and so for a good while after. And when afterwards they came to be distinguished, the Bishops of the Primitive times differed as much from ours now, as *Rome* ancient from *Rome* at this day, as hath been sufficiently declared in this Book. And the best way to confute this argument is by bringing in a Community of the name Bishop to a Presbyter as well as to a Bishop.

Secondly, because we finde that the late Innovators which have so much disturbed the peace and purity of our Church, did first begin with the alteration of words; and by changing the word *Table* into the word *Altar*, and the word *Minister* into the word *Priest*, and the word *Sacrament* into the word *Sacrifice*, have endeavoured to bring in the *Popish Mass*. And the Apostle exhorts us, *2 Tim. 1. 13. To hold fast the form of sound words*: and *1 Tim. 6. 20. To avoid the prophane novelties of words*. Upon which text we will only mention what the Rhemists have commented, which we conceive to be worthy consideration. (*Nam instruunt nos non solum docentes, sed etiam errantes.*) The Church of God hath alwayes been as diligent to resist novelties of words, as her adversaries are busie to invent them, for which cause she will not have us communicate with them, nor follow their fashions and phrase newly invented, though in the nature of the words sometimes there be no harm. Let us keep our forefathers words, and we shall easily keep our old and true faith, that we had of the first Christians; let them say, *Amendment*, *Abstinence*, the *Lords Supper*, the *Communion-Table*, *Elders*, *Ministers*, *Super-intendent*, *Congregation*, *So be it*, *Praise ye the Lord*, *Morning Prayer*, *Evening Prayer*, and the rest as they will; Let us avoid those novelties of words, according to the *Apostles* prescript, and keep the old terms, *Penance*, *Fast*, *Priests*, *Church*, *Bishop*, *Mass*, *Mattin*, *Even-Song*, the *B. Sacrament*, *Altar*, *Oblation*, *Host*, *Sacrifice*, *Hallelujah*, *Amen*; *Lent*, *Palm-Sunday*, *Christmas*, and the words will bring us to the faith of our first *Apostles*, and condemn these new *Apostates*, new faith and phrase.

*Quest. 16.*

Whether having proved that God never set such a Government in his Church as our Episcopal Government is, we may lawfully any longer be subject unto it, be present at their *Courts*, obey their *Injunctions*, and especially be instruments in publishing, and executing their *Excommunications* and *Abolutions*?

And thus we have given (as we hope) a sufficient answer, and as brief as the matter would permit, to the *Remonstrant*. With whom, though



though we agree not in opinion touching *Episcopacie* and *Liturgie*; yet we fully consent with him, to pray unto Almighty God, *Who is great in power, and infinite in wisdom, to poure down upon the whole Honourable Assembly, the spirit of wisdom, and understanding, the spirit of Counsel & might, the spirit of knowledge and of the fear of the Lord: That you may be able to discern betwixt things that differ, separate between the precious and the vile, purely purge away our dross, and take away all our sin, root out every plant that is not of our heavenly Fathers planting: That so you may raise up the foundations of many generations, and be called the Repairers of breaches, and Restorers of paths to dwell in. Even so, Amen.*

## A P O S C R I P T.

**T**Hough we might have added much light and beauty to our Discourse, by inserting variety of Histories upon several occasions given us in the *Remonstrance*, the answer whereof we have undertaken; especially where it speaks of the bounty and gracious Munificence of Religious Princes toward the Bishops, yet unwilling to break the thread of our discourse, and its connexion with the *Remonstrance* by so large a digression, as the whole series of Historie producible to our purpose, would extend unto: We have chosen rather to subjoyn by way of *Appendix*, an historical Narration of those bitter fruits, *Pride, Rebellion, Treason, Unthankfulness, &c.* which have issued from *Episcopacy*, while it hath stood under the continued influences of Sovereigne goodness. Which Narration would fill a Volume, but we will bound our selves unto the Stories of this Kingdom, and that revolution of time which hath passed over us since the erection of the *See of Canterbury*. And because in most things the beginning is observed to be a presage of that which follows, let their Founder *Austin* the Monk come first to be considered. Whom we may justly account to have been such to the English, as the Arrian Bishops were of old to the Goths, and the Jesuits now among the Indians, who of Pagans have made but Arrians and Papists. His ignorance in the Gospel which he preached is seen in his idle & Judaical consultations with the Pope, about things clean and unclean; his proud demeanour toward the British Clergy, appears in his Council called about no solid point of faith, but celebration of Easter, where having troubled and threatened the Churches of Wales, and afterwards of Scotland, about Romish Ceremonies, he is said in fine to have been the stirrer up of *Ethelbert*, by means of the Northumbrian King, to the slaughter of twelve

*Beda.  
Holinsh.  
Speed.*

hundred of those poor laborious Monks of *Banger*. His Successors busied in nothing but urging and instituting Ceremonies, and maintaining Precedency we pass over.

*Helinsh. out of Capgrave. Osborn, Higden.* Till *Dunstan*, the Sainted Prelate, who of a frantick Necromancer, and suspected fornicatour, was shorn a Monk, and afterwards made a Bishop. His worthy deeds are noted by *Speed*, to have been the cheating King *Eldred* of the treasure committed to his keeping; the prohibiting of marriage, to the increasing of all filthiness in the Clergy of those times; as the long Oration of King *Edgar* in *Stow* well testifies.

*Edw Conf.* In *Edward* the Confessors dayes, *Robert* the Norman no sooner Archbishop of *Canterbury*, but setting the King and Earl *Godwine* at variance for private revenge, broacht a Civil War, till the Archbishop was banisht.

*Helsh. 191. Will. Conq.* Now *William* the Conquerour had set up *Lankefrank* Bishop of *Canterbury*, who to requite him, spent his faithful service to the Pope *Gregory*, in perswading the King to subject himself and his State to the Papacy, as himself writes to the Pope, *suasi, sed non persuasi*.

*Will. Ruf.* The treason of *Anselm* to *Rufus* was notorious, who not content to withstand the King, obstinately in money-matters, made suit to fetch his Pall or Investiture of Archiepiscopacy from *Rome*, which the King denying as flat against his Regal Sovereignty, he went without his leave, and for his Romish good service received great honour from the Pope, by being seated at his right foot in a Synod, with these words, *Includamus hunc in orbe nostro tanquam alterius orbis Papam*. Whence perhaps it is that the See of *Canterbury* hath affected a Patriarchy in our dayes. This *Anselm* also condemned the married Clergy.

*Hen. 1.* *Henry* the First reigning, the same *Anselm* deprived those Prelates that had been Invested by the King, and all the Kingdom is vext with one Prelate, who the second time betakes himself to his old fortress at *Rome*, till the King was fain to yield. Which done, and the Archbishop returned, spends the rest of his dayes in a long contention and unchristian jangling with *York* about Primacie. Which ended not so, but grew hot between *York* and *London*, as Dean to *Canterbury*, striving for the upper seat at Dinner, till the King seeing their odious pride, put them both out of doors.

*Helinsh. 38.* To speak of *Ralph* and *Thurstan*, the next Archbishops, pursuing the same quarrel, were tedious, as it was no small molestation to the King and Kingdom, *Thurstan* refusing to stand to the Kings doom, and wins the day, or else the King must be accus'd by the Pope;



Pope; which further animates him to try the mastery with *William* next Archbishop of *Canterbury*, and no man can end it but their Father the Pope, for which they travel to *Rome*. In the meanwhile, marriage is sharply decreed against, *Speed* 448. and the Legate *Cremonesis*, the Declamour against Matrimony taken with a Strumpet the same night.

In King *Stephens* Reign, the haughty Bishops of *Canterbury* and *Winchester* bandy about Precedency; and to *Rome* to end the Duel. *Theobald* goes to *Rome* against the Kings will; interdicts the Realm, and the King forc't to suffer it; till refusing to Crown *Eustace*, the Kings Son, because the Pope had so commanded, he flies again.

*Becket's* pride and out-ragious treasons are too manifest; resigning the Kings gift of his Archbishoprick to receive it of the Pope; requiring the Custody of *Rocheſter*-castle, and the Tower of *London*, as belonging to his *Seignorie*. Protects murthering Priests from Temporal Sword; standing stiffly for the Liberties and Dignities of Clerks, but little to chastise their vices, which besides other crying sins, were above a hundred murthers since *Henry* the Seconds crowning, till that time: to maintain which, most of the Bishops conspire, till the terrour of the King made them shrink; but *Becket* obdures, denies that the King of *Englands* Courts have authority to judge him. And thus was this noble King disquieted by an insolent Traitor, in habit of a Bishop, a great part of his Reigne; the Land in uproar; many Excommunicate, and accursed; *France* and *England* set to War, and the King himself curbed, and controlled; and lastly, disciplin'd by the Bishops and Monks: first, with a bare-foot penance, that drevv blood from his feet, and lastly, with fourscore lashes on his anointed body with Rods.

In the same Kings time it was that the Archbishop of *York* striving to sit above *Canterbury*, squats him down on his lap, whence with many a cuff he was throwvn down.

Next the pride of *W. Longchamp*, Bishop of *Elie*, was notorious, who would ride with a thousand horse; and of a Governor in the Kings absence, became a Tyrant; for which flying in Womans apparel he was taken.

To this succeeds contention between *Canterbury* and *York*, about carriage of their Crosses, and *Rome* appeal'd to: the Bishop of *Durham* buyes an Earldom.

No sooner another King, but *Hubert* another Archbishop to

*Holinſh.* 42,  
43.

*K. Stephen.*

*Holinſh.* 57,  
58, 59.

*Henry 2.*

*Speed* 462.  
out of *Nu-*  
*brigens.*

Yet this mans  
life is lately  
Printed in Eng  
lish, as a thing  
to be imitated.

*Holinſh.* 70.  
*Speed* 469.

*Holinſh.* 98.  
*Richard* 1.

*Page* 129,  
130, 132.

144.  
*King John.*

Speed 503.

Speed 509.

Hen 3.

Stow 188.

Hol. 247.

Speed 529.  
530.Edward 1.  
Holsh 280.  
Holsh 301,

Holsh. 315,

Edward 2.  
Speed 574.Edward 2.  
Speed 586.

vex him, and lest that were not enough, made Chancellour of England. And besides him, *Jessery of York*, who refusing to pay a Subsidy within his Precincts, and therefore all his temporalities seaz'd; excommunicates the Sheriff, beats the Kings Officers, and interdicts his whole Province. *Hubert* outbraves the King in Christ-mas house-keeping; hinders King *John* by his Legantine power from recovering *Normandy*. After him *Stephen Langton*, set up by the Pope in spite of the King, who opposing such an affront, falls under an interdict, with his whole Land; and at the suit of his Archbishop to the Pope, is depos'd by Papal Sentence; his Kingdom given to *Philip* the French King, *Langtons* friend; and lastly, resignes and enfeuds his Crown to the Pope.

After this tragical *Stephen*, the fray which *Boniface* the next Archbishop but one had with the Canons of Saint *Bartholmews*, is as pleasant; the tearing of Hoods and Cowles, the miring of Copes, the flying about of Wax Candles, and Censers in the scuffle, cannot be imagined without mirth; as his oaths were loud in this bickering, so his curses were as vehement in the contention with the Bishop of *Winchester* for a slight occasion. But now the Bishops had turned their contesting into base and servile flatteries, to advance themselves on the ruine of the subjects. For *Peter de Rupibus* Bishop of *Winchester* perswading the King to displace English Officers, and substitute Poitivines, and telling the Lords to their faces, that there were no Peeres in *England*, as in *France*, but that the King might do what he would, and by whom he would, became a firebrand to the civill wars that followed.

In this time *Peckham* Archbishop of *Can.* in a Synod was tampering vvith the Kings liberties, but being threatened desisted. But his successor *Winchelsey* on occasion of Subsidies demanded of the Clergie, made answer, That having two Lords, one Spirituall, the other Temporall, he ought rather to obey the Spirituall governour the Pope, but that he vvould send to the Pope to know his pleasure, and so persisted even to beggerie. The Bishop of *Durham* also cited by the King flies to *Rome*.

In the deposing of this King vvho more forward, then the Bishop of *Hereford*? vvitnessse his Sermon at *Oxford*, My head, my head aketh, concluding that an aking and sick head of a King vv as to be taken off vvithout further Physick.

*John* the Archbishop of *Canterbury*, suspected to hinder the Kings glorious victories in *Flanders*, and *France*, by stopping the conveyance of monies committed to his charge, conspiring therein vvith vvish rhe Pope. But not long after vv as constituted that fatall

pramunire,



*pramunire*, vvhich vvas the first nipping of their courage, to seek aide at *Rome*. And next to that, the wide wounds that *Wickleffe* made in their sides. From which time they have been falling, and thenceforth all the smoak that they could vomit, was turned against the rising light of pure doctrine.

Yet could not their Pride misse occasion to set other mischief on foot. For the Citizens of *London* rising to apprehend a riotous servant of the Bishop of *Salisbury* then Lord Treasurer, who with his fellowes stood on his guard in the Bishops house, were by the Bishop who maintained the riot of his servant, so complained of, that the King therewith seized on their liberties, and set a Governour over the Citie. And who knowes not, that *Thomas Arundell* Archbishop of *Canterbury* was a chief instrument and agent in deposing King *Richard*, as his actions and Sermon well declares.

The like intended the Abbot of *Westminster* to *Henry* the fourth, who for no other reason, but because he suspected that the King did not favour the wealth of the Church, drew into a most horrible conspiracie the Earles of *Kent*, *Rutland*, and *Salisbury*, to kill the King in a turnament at *Oxford*, who yet notwithstanding was a man that professed to leave the Church in better state then he found it. For all this, soone after is *Richard Scroop* Archbishop of *York* in the field against him, the chiefe attractor of the rebellious party.

In these times *Thomas Arundell* a great persecutor of the Gospel preached, by *Wicklefs* followers, dies a fearfull death, his tongue so swelling vvithin his mouth, that he must of necessity starve. His successor *Chickeley* nothing milder diverts the King, that vvas looking too neerly into the superfluous revenues of the Church, to a bloody warre.

All the famous conquests vvhich *Henry* the fifth had made in *France*, vv ere lost by a civil dissension in *England*, vvhich sprung first from the haughty pride of *Beaufors* Bishop and Cardihall of *Winchester*, and the Archbishop of *York* against the Protector, *Speed* 674. In the civill warres the Archbishop sides with the Earle of *Warwick*, and *Marchin Kent*, *Speed* 683.

*Edward* the Fourth, *Mountacute* Archbishop of *York*, one of the chiefe conspirators with *Warwick* against *Edward* the fourth, and afterwards his Jaylor, being by *Warwicks* treason committed to this Bishop.

In *Edward* the Fifths time, the Archbishop of *York* was, though perhaps unwittingly (yet by a certain fate of Prelacie) the unhappy instrument of pulling the young Duke of *York* out of Sanctuary, into his cruel Uncles hands.

Things

Richard 3.

Things being settled in such a peace, as after the bloody brawls was to the afflicted Realm howsoever acceptable, though not such as might be wished: *Morton* Bishop of *Ely*, enticing the Duke of *Buckingham* to take the Crown, which ruin'd him, opened the veins of the poor subjects to bleed afresh.

Henry 8.  
Hol. 845.  
462.

The intolerable pride, extortion, bribery, luxury of *Wolsey* Archbishop of *York*, who can be ignorant of? selling Dispensations by his power Legantine for all offences, insulting over the Dukes and Peers, of whom some he brought to destruction by bloody policie, playing with State-affairs according to his humour, or benefit: causing *Tournay*, got with the blood of many a good Souldier, to be rendred at the French Kings secret request to him, not without bribes; with whom one while siding, another while with the Emperour, he sold the honour and peace of *England*, at what rates he pleased; and other crimes to be seen in the Articles against him, *Holinshed*. 912. and against all the Bishops in general, 911, which when the Parliament sought to remedie, being most excessive extortion in the Ecclesiastical Courts, the Bishops cry out; Sacriledge, the Church goes to ruine, as it did in *Bohemia*, with the Schisme of the *Hussites*, *Ibid.* After this, though the Bishops ceased to be Papists; for they preached against the Popes Supremacie, to please the King, yet they ceased not to oppugne the Gospel, causing *Tindals* Translation to be burnt, yea, they agreed to the suppressing of Monasteries, leaving their revenues to the King, to make vway for the six bloudy Articles, which proceedings with all cruelty of inquisition are set down, *Holinsh.* pag. 946. till they were repealed the second of *Edward* the Sixth, stopping in the mean while the cause of Reformation well begun by the Lord *Cromwel.* And this mischief was wrought by *Steven Gardiner*, Bishop of *Winchester*. The six Articles are set down in *Speed*, pag. 792.

Speed 792.  
Speed.  
Statut. Hen.  
8. Anno 35.  
cap. 5.  
Edward 6.

The Archbishop of Saint *Andrews*, his hindring of *England*, and *Scotlands* Union, for fear of Reformation, *Speed* 794.

As for the dayes of King *Edward* the Sixth, we cannot but acknowledge to the glory of the rich mercy of God, that there was a great Reformation of Religion made even to admiration. And yet notwithstanding we do much dislike the humour of those, that cry up those dayes as a compleat pattern of Reformation, and that endeavour to reduce our Religion to the first times of King *Edward*, which we conceive were comparatively very imperfect, there being foure impediments which did much hinder that blessed work.

The three Rebellions. One in *Henry* the Eighths time, by the Priests of *Lincoln* and *Torke*shire, for that Reformation which

*Cromwel.*



Cromwel had made. |The|other two in King *Edward's* dayes. One in *Cornwal*, the other in *Yorkeſhire*.

The ſtrife that aroſe ſuddenly amongſt the Peers, emulating one anothers honour, *Speed, pag. 837.*

The violent oppoſition of the Popiſh Biſhops, which made *Martin Bucer* write to King *Edward* in his Book *de Regno Chriſti*, lib. 2. cap. 1. and ſay, Your Maſteſty doth ſee, that this reſtoring again the Kingdom of Chriſt, which we require, yea, which the ſalvation of us all requireth, may in no wiſe be expected to come from the Biſhops, ſeeing there be ſo few among them which do underſtand the power and proper Offices of this Kingdom; and very many of them by all means (which poſſibly they can and dare) either oppoſe themſelves againſt it, or deſer and hinder.

The deficiency of zeal and courage even in thoſe Biſhops who afterwards proved Martyrs, witneſs the ſharp contention of *Ridley* againſt *Hooper* for the ceremonies. And the importunate ſuit of *Cranmer* and *Ridley* for toleration of the Maſs for the Kings ſiſter, which was rejected by the Kings not only reaſons, but tears; where-by the young King ſhewed more zeal then his beſt Biſhops, 839.

The inhumane butcheries, blood-ſheddings, and cruelties of *Gardiner*, *Bonner*, and the reſt of the Biſhops in Queen *Maries* dayes, are ſo freſh in every mans memory, as that we conceive it a thing altogether unneceſſary to make mention of them. Onely we fear leſt the guilt of the blood then ſhed, ſhould yet remain to be required at the hands of this Nation, becauſe it hath not publickly endeavoured to appeaſe the wrath of God by a general and ſolemn humiliation for it.

What the practiſes of the Prelates have been ever ſince, from the beginninng of Queene *Elizabeth* to this preſent day, would fill a volume (like *Ezekiels* Roll) with lamentation, mourning, and wo to record. For it hath been their great deſigne to hinder all further Reformation; to bring in doctrines of Popery, Arminianiſme, and Libertiniſme, to maintain, propagate and much encrease the burden of humane ceremonies: to keep out, and beat down the Preaching of the Word, to ſilence the faithfull Preachers of it, to oppoſe and perſecute the moſt zealous profeſſours, and to turn all Religion into a pompous out-ſide; and to tread down the power of godlineſs. Inſomuch as it is come to an ordinary Proverb, that when any thing is ſpoiled, we uſe to ſay, *The Biſhop's ſeat hath been in it*. And in this (and much more which might be ſaid) fulfilling Biſhop *Bon-*

(70)  
our Prophecie, who when he saw that in King Edwards re-  
on, there was a reservation of Ceremonies and Hierarchy,  
bly reported to have used these words: *Since they have begun  
of our Breath, it will not be long ere they will eat of our Buis.*

**FINIS.**





